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UNBIDDEN THOUGHTS.

BY LILLIAN GREY.

I watch the beautiful days go by,
And my heart is glad,
When suddenly come, like a minor strain,
Thoughts strange and sad.

Can it be that the flowers will bloom
When my eyes are sealed?
Will the daisies sway in the scented wind
On the hillside field?

Will the wild birds sing in exultant glee,
When I listen no more?
Will the world grow wiser, when naught to
me

Is its richest lore?
Will the golden dawn be as wondrous fair,
When I lie in the dark—
In the dreamless silence, never broken
By song of the lark?

I shall not know when the sun goes down,
Or the moon shines brightly;
The same to me will be dusk, or dawn,
Or chill midnight.

I shall not know when the drifting snow
Is my counterpane;
I shall not know if the circling years
Bring loss or gain.

I shall have no part or lot in all
Things under the sun;
The world will go on in its busy way,
When my days are done.

This life, with its pleasures and gains, is ours
For a little span;
That we love it and cling to it while we stay,
Is the infinite plan.

And the love that is past conception, waits
In the silent side,
To lead us out to a summer land
More fair and wide;

When the flowers we cherish immortal
 bloom,
Enriched by frost;
When we shall welcome, more near and dear,
The joys we lost.

So we watch the beautiful days go by
In the silent side,
While swiftly come to our questioning hearts
Thoughts strange and sweet.

SUMMER MEETINGS, THE CHRISTIAN SABBATH, AND TEMPERANCE.

BY REV. CHARLES W. CUSHING, D. D.

I spend no time upon the silly controversy
waged over the words, Sabbath and Sunday.
By Sabbath I mean Sunday, of course. But at the
same time, I mean to imply that this is the
legitimate Sabbath of the Christian.

In other years, as now, to considerable
extent, summer recreation has been
productive of Sabbath desecration.

It is hardly necessary to adduce any
proof of the truth of this statement.

Until within a few years, summer
recreation was confined almost wholly
to the more wealthy classes of society.

The resorts, as a natural consequence,
were, to a great extent, fashionable
resorts. Moreover, they were patronized
largely by irreligious persons, or persons
who wore their religious obligations
loosely. But as the idea of summer recreation spread
and took hold of the middle classes, there
arose a necessity for cheaper and
better less fashionable resorts. The
demand created the supply. The
proprietors of the "Martha's Vineyard
Camp-ground," with the true
New England instinct, saw the necessity,
and gradually inaugurated the
plan of a "religious watering place,"
by appealing to their camp-meeting
a few weeks' stay in their baby wilderness
by the seaside. Gradually the
cloth tents began to give way to a
sort of board cottage, for the better
protection and comfort of the abiders
in these temporary homes. That old
veteran, Rev. Dr. Upham, father of
our Rev. Dr. S. F. Upham, of Drew,
was, if I am not mistaken, the first
to erect such a cottage by the sea.

Martha's Vineyard had quite a
permanent summer settlement, before
the idea was introduced and copied to
any considerable extent in other
places. When once it began to take
hold, however, it spread far and wide,
until there is hardly a State in which
there is not one or more of these popu-
lar resorts. Hitherto, in the number,
and possibly in the elegance, or
the cottages, Martha's Vineyard has
not been surpassed. But these New
England pioneers will have to look to
their record, or they will find that, as
with many another good thing which

they have originated, it has found its
highest development in the regions
beyond.

But the growth and popularity of
these resorts, which were originally
in the interest of religion, and patron-
ized almost entirely by religious people,
led to the discovery that these were
the safest and most restful of all
summer resorts. With this discovery,
many of the wealthier class would
naturally turn in this direction, and
building for themselves costly summer
homes, they transferred more or less
of the customs of this class of families
into these quiet resorts. This added
to the difficulty, always more or less
impossible, of preserving the sanctity
of the Lord's Day. In some in-
stances, the location of these resorts
is such as to make it exceedingly difficult,
and in some cases well-nigh impos-
sible, to prevent Sunday excursions.

But it is greatly encouraging to
know that in all, or nearly all, of
the great national resorts, all Sunday
excursions are absolutely excluded,
and the Christian Sabbath is observed
with primitive sacredness.

The influence which is thus being
exerted upon the multitudes who
gather in such places as Chautauque,
Ocean Grove and Thousand Island
Park, can hardly be estimated. It
costs the managers of these places
great effort, unyielding decision, and
not a little money, to adhere to this
principle. In some instances, one or
two resolute men are obliged to fight
it out with a whole board of less resolute
and more mercenary associates. But
it is cause for devout thanksgiving
from all Christians that so much
has already been accomplished in this
direction.

What has been said in reference to
the Sabbath, may be repeated with
emphasis touching the influence of
these places upon temperance. The
same causes which tended to the in-
crease of Sabbath desecration, tended
also to increase the difficulties in
shutting out from these resorts the
evils of intemperance. But the origi-
nators of Martha's Vineyard were on
the alert also in this direction, and
secured legislation by which the sale
of liquor was absolutely prohibited
within two miles of the limits of the
grounds. This was the key-note to
the successful efforts which have been
made in scores of places to suppress
all selling of intoxicants. This se-
cures an immunity from temptation
to drink, which can be found in but
few places. For this reason many
persons are found in these resorts
who are kept away from more fash-
ionable places, on account of the peril
which lurks there.

Nor is this all the influence coming
from these places. Many become
convinced that they can live with
great comfort and much less anxiety,
not to say annoyance, where all sale
of intoxicants is absolutely prohibited.

And besides this, the fact that in all
of these places there are held series
of rousing temperance meetings, and
that these meetings are attended by
greater crowds, and characterized by
greater enthusiasm than any other
meetings, creates a sentiment in favor
of temperance, whose far-reaching re-
sults cannot be estimated.

This up-growth of the multitude of
these centres, from which, in the
midst of surroundings which would
otherwise lead to dissipation, there is
continually going forth an influence
which hallows recreation and makes
the days of rest days of inspiration,
and even exaltation, is a feature of
our time full of promise and of cheer.

With these influences multiplying all
over our land, we may look away
from the growth of crime and wicked-
ness in some directions, and thank
God for these new agencies for the
suppression of evil and the main-
tenance of that which is the founda-
tion of individual and national
prosperity.

Lockport, N. Y.

CORNELIUS, THE CENTURION.

BY REV. L. R. DUNN, D. D.

The announcement burst with a
startling effect upon the early church,
that "God had granted to the Gen-
tiles, also, repentance unto life." Al-
though it had been amply foretold
and abundantly prefigured, yet their
eyes had failed to see the light and
to accept the truth. And it was to
no ordinary person, in this instance,
that the Lord had brought the heav-
enly light. It was Cornelius, a de-
vout man, a worshiper of the true
God, probably a proselyte of the

gate. He was a captain of an hun-
dred men in the Roman army. He
was, also, a liberal man, giving much
alms to the people. The conversion
of such a man was an epoch in the
history of the church—a new devel-
opment of the divine economy, the
bursting of the narrow limits of Ju-
daistic ritualism, and an enlargement
of the vision of the people as to the
extent of the Messiah's kingdom. It
was indeed the result of the inaugu-
ration of the new dispensation of
mercy and grace to our world. Ne-
ander infers that the subject of the
inconstant prayers of this great man
was that he might be guided into
truth. He had seen only the glim-
merings of the heavenly light, and he
desired to know the truth fully, and
to understand more clearly his rela-
tions to God. And it pleased God
to answer him, in a way which he
never could have conceived of.

It is always remarkable in the re-
corded instances of human conver-
sion, how divine agency is connected
with human means. The first agency
which appears is an angel sent to
Cornelius. Not only was he fright-
ened at his appearing, but gladdened
by his message. And now comes
the arrangement for the human in-
struments. Why does not the angel
tell him the way to be saved? He
certainly knew it well, in its glorious
theory; but he knew nothing of its
experimental character, as he had
never sinned, and never been saved.

There was one, however, who knew
both of these conditions, and he was
in Joppa, lodging with Simon, the
tanner, by the seashore of the Med-
iterranean. Thither he must send
men, to bring Peter to his dwelling,
and he would tell him what he ought
to do.

But will Peter come? Will he not
fall back upon his Jewish bigotry and
prejudices, and refuse to appear be-
fore a Gentile, and a Gentile audi-
ence? Indeed, has he yet seen clear-
ly that his Master, whom he so dearly
loved and truly loved, has died for all,
and that the offers of His grace and
mercy are for all? Does he yet un-
derstand that the overflows of
mercy should reach the whole Gen-
tile world, and bring it to His feet?

But this is just what the Christ will
show him. The two servants were
not far off from the city when Peter
went out on the house-top to pray,
about the noontide hour. All was
quiet there. No noise of business,
or family affairs, reached him there.
But while he prayed, he hungered.
And was ready for his noonday meal.

In an instant he was in a trance, a
ecstasy. To his wondering eye-
brows was opened, and a vessel,
like a great sheet, knit at the four
corners, was let right down by him
—perhaps indicating that men from
the four corners of the earth were to
be gathered into the Redeemer's
kingdom. But what is in this ves-
sel? "All manner of four-footed
beasts of the earth, and wild beasts,
and creeping things, and fowls of the
air." No doubt the wondering ap-
ple was astonished as he looked in
upon the motley and moving collec-
tion of beast and bird. But greater
still was his wonder when he heard a
voice—the voice of God—saying,
"Rise, Peter, kill and eat." To this
his Jewish training immediately led
him to object. Thrice did that Voice
say to him, "What God hath
cleansed, that call not thou common;"
and then the vessel disappeared.

Strange questionings are in his
mind for a few brief moments.
Strange communications are to be
made to him at once. The sheet has
gone into heaven, but Cornelius' men
are at Simon's gate inquiring for
Peter. And before the family have
time to call him, the Spirit, in his
consciousness, informs him of their
presence and directs him to "go with
them, nothing doubting; for I have
sent them."

The divine arrangement is now
complete. An angel has appeared to
Cornelius, and Peter has not only had
a vision, but the command of the
Spirit to go with the men. How
wonderfully God works! How com-
plete are all His ways! Man is
to be saved by man, and not by an-
gels. The voice of a brother man is
to proclaim the glad tidings of sal-
vation. So it has ever been; so it is
now; so it shall ever be. The com-
mand is, "Go ye into all the world."

Not to Israel's race only, but to the
Gentile world; and "preach the gos-
pel to every creature." The distance
is thirty miles. There are no car-

riages, no cars, no horses. It is the
journey of a day and a half by foot.
And so, starting on one day, the next
they are at Cornelius' dwelling. He
was waiting for them, and his inti-
mate friends with him. But who is
this man who is to tell him things
from God that even an angel could
not tell? When Cornelius sees him,
he falls prostrate before him. But
Peter lifted him up, and gave him to
understand that he was only a man.

What an eager, earnest company
was that—Cornelius and his family,
and his intimate friends, all present
before God, to hear all things which
He should command Peter to say to
them. Never did apostle preach to a
more appreciative, or better prepared
audience. And he gave them a gos-
pel sermon. It was a short sermon
on Jesus and the resurrection; but it
was in the Holy Ghost and in power.
He had prepared their hearts to re-
ceive it. He came to give the Word
of life. They hear, and they believe.

They meet the conditions of the Head
of the church. They believed, and
they were saved. Not Cornelius
only, but his family and his friends
receive the Holy Ghost. The gift of
tongues was imparted to them, and
they magnified God. So they were
baptized, and put into a class, and
Cornelius was made the leader. No
wonder that they wanted Peter to
stay with them many days. But he
had other work to do, and other calls
to meet; first of all to settle his ac-
count with the Jerusalem church
about going to the Gentiles and eat-
ing with them. The rehearsal of the
whole matter was all that was neces-
sary for his vindication and the en-
lightenment of the church, which glo-
rified God because of this revelation
of His gracious purpose. Here, then,
in the conversion of Cornelius and his
family, not only was a church started
in Caesarea, and in a segment of the
Roman army, but the barriers of the
world were broken down, the high
walls of bigotry and exclusiveness
were toppled to the earth, and the
tide of salvation swept on in its
mighty course for the conversion of
the world.

But some one may say, What did
Cornelius need to learn from Peter?
Was he not a devout man, one that
feared God, and prayed always?
What else did he need? He need-
ed the light of the Gospel. His need
to be taught how God and man
could be reconciled through Jesus
Christ our Lord. If his condition
was all right in the sight of God,
why was all this provision made for
him to hear this gospel from the lips
of Peter? There are many who say
now, "Why do we send mission-
aries to the heathen?" Did not Peter
learn "that in every nation he that
feareth God and worketh righteous-
ness is accepted of Him?" Yes, but
not in the sense that the light of na-
tural religion is sufficient to save any
man. If so, why did he preach the
Gospel to him? No; what he meant
to say was that men of all nations
might be admitted into the church
of Christ; that men who fear the Lord
and do good works, are in a condition
to be saved. How few such there
are in heathendom! And in Chris-
tendom, every man, if he would be
saved, must accept of the Lord Jesus
Christ. Nor can the moral, or self-
righteous man find comfort here.

Cornelius was more than a moral
man. He was a deeply religious
man up to the measure of his
light. Many a man is trusting in his
morality to-day for salvation, amid
the very blaze of evangelical light,
whose condition is far below that of
Cornelius, and who, unless he repeats
and believes in Christ, will perish.
Oh, that all men, everywhere, would
be as much in earnest for their sal-
vation as this Gentile captain of the Ro-
man army was!

LETTER FROM ENGLAND.

BY REV. R. WHEATLEY, D. D.

MEANDERINGS IN MAN.
"Meanderings" precisely describes
the routes of a brief exploration; not
of that boundless, fathomless, and al-
together mysterious generic substance
commonly known as man, but

"Of Mona, the lone, where the silver mist
gathers—
Pale shroud, whence our wizard-chief
watches unseen
O'er the breezy, the bright, the loved
home of my fathers;
Oh, Mamma, my grace, my cue! Man-
nini! Veg Yeen!"

Mona, or the Isle of Man, in the mid-
dle of the Irish Sea, had long ago en-
kindled strong desire for personal ac-
quaintance. As the last seat of the old
Druidical superstitions, the spot where

one of the five dialects of the great
primordial Celtic language is spoken,
the island which has preserved intact
the constitutional system of the Scan-
dian sea-kings, and as one of the
grandest triumphs of Methodistic Chris-
tianity, we had wished for personal
knowledge of it. But the opportunity
never presented itself until the summer
of A. D. 1886, when the good readers of
ZION'S HERALD were locating them-
selves at Newport, Nantucket, Martha's
Vineyard, Old Orchard Beach, and sun-
dry other spots of lesser renown. They
were the chance offered, and then was it
seized. Then through skies as change-
ful as Hibernian moods we beheld the
Heads of Douglas and Onchan, the Con-
ister Rock and Tower of Refuge, the
projecting piers and proud promenade
of the favorite and as yet unfash-
ionable town of Douglas. Here the vari-
ous Britishers, Tom, Sandy, Pat, and
Owen; here he arrays himself in re-
splendent and outrageous costume;
here he indulges in the game of leap-
frog in most public places; and hence
he emerges to inundate the small isle
more numerous than the fairies who
deceit his solid approach. To do
the jovial fellow entire justice, the said
Britisher is rarely intoxicated, seldom
fails to go to church on Sundays, or to
pay out his money with profusion that
must entail pinching in his sober and
stay-at-home moments. He calls the
place "Liberty" all, and marvels that
the omnipresent Yankee be so scarce as
yet in this beloved hunting-ground.

Yet the Yankee, native or "civil-
ized"—as an Irishman calls our nat-
uralized brothers—does once in a
while find his way hither. Douglas is
not enough to hold him, nor is an island
with a general length of thirty-three
and a hundred of twelve miles.

"No pent-up Ulica confines his powers,
The whole unbounded universe is ours."
Perhaps the quotation is incorrect, but
—somebody wrote it.

Yankee energy is embodied in the
home-ruling inhabitants of Mona's
Douglas. They are not obliged to ap-
pear before a committee of the House
of Commons whenever they want legis-
lative authority to improve the harbor,
build a pier, widen a street, or con-
struct any public work. They simply
lay the matter before the Tynwald
Court, or House of Keys. Both are
titles of the Manx Legislature, which is
elected by the qualified male and fe-
male voters of the island. Representa-
tion in the Imperial Parliament they
have none, and don't want any. In ex-
change for the \$50,000 annually paid
into the imperial treasury, they receive
military and naval protection, and all
the advantages of the British civil ser-
vice. This *imperium in imperio* chal-
lenged study, and studied required lo-
comotion, and locomotion was of mean-
ing character, over the best of public
roads, the nearest of private farms and
demesnes, and through regions rich in
rough and racy legends. The ruined
church of St. Trinian, roofless now as
always, because a mischievous bug-
gane, or evil spirit, has always crushed
it in as soon as it was put on, lay in our
way to Ballacrine, near to which is
the Tynwald Hill, where the laws en-
acted by the House of Keys are an-
nually promulgated in English and also
in Manx. After this imposing cere-
mony, accompanied by such of the *bol-
politi* (this isn't Manx) as are religiously
inclined, go to hear a sermon in the
adjacent Church of St. John.

The Tynwald Court and the Tynwald
Hill are the most persistent of European
legislative institutions. Congress and
Parliament are infants of days in com-
parison with it. The Tynwald Hill is
wholly artificial. Four rings of sods,
which guard it so jealously from com-
mon tourist curiosity, did not com-
pensate for the disappointment. We went
all through Craig Neish—hailed the
children with "Hi kelly" and pro-
spective pennies, but could not elicit a
word of Manx. Manx was there, but
wouldn't talk. It wasn't thus a few
years ago. Brown's popular and reli-
able "Guide to the Isle of Man" ex-
plains the reason of its silence. "The
community, small as it is, rarely mar-
ried outside its own limits. They kept
up the old habits and dress of their
fathers; Manx only was spoken among
them; none of them had been out of
the island, except during their fishing
voyages, and many of them had never
been out of the limits of their own pa-
rish." Deeply religious and remarkably
moral, "their belief in fairies, bug-
manes, and other spiritual beings" was
"without limit." Now, "the old na-
tional dress—the undyed, loaghtyn
wool jacket, the carranes, and the Sun-
day blanket—has almost disappeared
with the national language." We saw
the wool jacket, had proof of the re-
ligious spirit in the speech of our guide
to the miniature Druidic Circle, so sit-
uated upon the edge of the cliff that it
catches the first gleam of the sun about
to leap into the heavens from his hid-
ding-place in the sea, talked with him
about the one great Sacrifice for sin,
rejoiced with him in the redeeming love
of the All-Father—but we didn't hear
any Manx at Craig Neish. All was
silent as the fuchsia hedge in the garden
—unpromising as the bare clay-schist
on the crest of the Mull Hills. It was
a bad disappointment, and we forgot
all about it in the edible discussion of
Manx mutton and English breakfast
tea at the near summer resort of Port
Erin.

brought in the inevitable Irishman.
Kelly is a local patronymic, as fre-
quent as *Mc* in Kentucky. "Hi Kelly"
was the usual accolade of that frequent
neighbor. A blooming Hibernian was
entranced by it, and ejaculated, "An
how friendly! Sure and ivery man
knows me name." It is now the com-
mon salutation of all strangers.

At Port we paused for prandial satis-
faction. Not on excellent herrings, un-
surpassed in size and flavor, and fresh
from contiguous waters, do we care to
dine. Even the picked samphire, which
loves the breath but shrinks from the
touch of the salt sea, is not a resistless
attraction. A "hasty" sandwich fortifies
us for inspection of the port with its
200 fishing boats, manned by nearly
2,000 men and boys, and employing
\$500,000 in invested capital; for refec-
tion in the ruins of the Cathedral Church
of St. German; within the still wilder
and more imposing ruins of the rubble-
built Peel Castle; and for healthful in-
halation of the vital ozone which smites
us from wind-tossed wave and breezy
down. The old times of lawless violence,
sanguinary superstition, and hope-
less heart-break were not better than
these. Crust castles and gloomy
cathedrals are better suited to the past
than to the present—to the waning
darkness then to the bright and joyous
advance of highest noon.

Mona lacks little of landscape bold-
ness and beauty. Sileu Choor rises to
the height of 1,800, and Snaefell to that
of 2,024 feet. Glen and valley are of
exquisite loveliness; and especially
when, as in the case of Glen Helen,
practised art has exhausted its best re-
sources.

"The Manx language is dying," say
the natives. "The children refuse to
learn it. Those who speak only En-
glish call them stupid. Two or three
preachers occasionally preach in it, but
it will soon be forgotten." Nor do the
Celto-Norse Manxmen regret its de-
cline and prospective dissolution. One
function of the Gospel seems to be to
make all men of one family and of one
speech. It restores Paradise—minus
the tree of life. But we wanted to visit
some secluded locality where Manx is
still the vernacular. "Craig Neish is
the best spot on the island for that pur-
pose," said an experienced Wesleyan
Minister, and to Craig Neish we went.
Castles, cathedrals, towers galore we
had already examined. They are good
in their way, but mouldy crusts are not
satisfactory as a steady diet. We
hankered for something fresh, limpid,
and sparkling as the ancient fountains
of poetry and song, and didn't get it.
True, we did leave the cars at Port St.
Mary, traverse the goat's path around
Kallow Point, Berwick Bay, and Nod-
gin Head, but did not catch one accent
of the mellifluous tongue in which, if local
myth be true, St. Patrick preached,
and mermaids made love to shepherds.
We paused to look upon the famous
Sugar Loaf, and to peer into the depths
of the Chasms—narrow cracks of un-
known awfulness, caused by vertical
volcanic action; to admire the bright
golden flush of the gorse flowers, and
the bonnie pink of the heather; to
gaze upon Spanish Head from its crown
four hundred feet above the sea, down
ledge below ledge, to the pitiless waves
which dash and foam against its
corroded base, and to commend the
pluck of the solitary survivor of the
Armada's war-ship, who is said to have
climbed up the rugged face to safety,
shelter, and subsequent wife and home.

—But we didn't hear any Manx. It is
to be regretted. How the blushing
Manx maiden said "Yes" to the ar-
dent Spaniard would have been music
to our ears. Even the spectacle of the
Call of Man, and of the rushing billows
which guard it so jealously from com-
mon tourist curiosity, did not com-
pensate for the disappointment. We went
all through Craig Neish—hailed the
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Aug. 12, 1886.

Passing Comment.

BY RITO.

The Michigan Christian Advocate tells
us that:—
"A young man was gradually led
into crime by drink, and at length came
to the gallows. His broken-hearted
mother is said to have gone to his prison
cell to bid him farewell. When asked
by the agonized mother if he had any
word he would like to leave them, the
doomed boy said: 'O mother, I didn't
want to kill him; I was crazed with
drink. It was the saloon did it. O
mother, tell the temperance people to be
in a hurry!'"

Isn't this just what the sin and
wretchedness of this world are saying
to the Church of Christ? Be in a hur-
ry! How can there be time for wor-
lowness, folly or indifference, when so
much is at stake?

The Christian Advocate, in its "An-
swers to Inquirers," has the follow-
ing:—
"Q. 2131. If a trustee election in
the Methodist Episcopal Church is held
strictly in accordance with the pre-
scribed laws of the State for such elec-
tion, what effect does the approval or
disapproval of the succeeding quarterly
conference have upon said election?"

"A. The said trustees cannot be
members of the quarterly conference
unless they are members of the Meth-
odist Episcopal Church, and are ap-
proved as trustees by the said quarterly
conference. Outside of their relation
to the official boards of the Methodist
Episcopal Church, the approval of the
quarterly conference can have no effect
upon trustees elected under a special
State law and in harmony therewith."

This is misleading. State laws do
specify how trustees may become cor-
porate bodies; but compliance with
these laws alone does not make proper
boards of trustees in the Methodist
Episcopal Church. Trustees in our
church derive their real authority from
quarterly conferences, and are under
their direction. Hence when State laws
provide a mode of election different
from the ordinary method of the Dis-
cipline, this provides for their approval
in order to make them officers of the
church.

The Baltimore Presbyterian Observer
thus rebukes a very grievous and com-
mon wrong:—
"When the managers of a daily pa-
per, ostensibly devoted to news and
politics, and depending for its patronage
upon a Christian community, suffer
the prostitution of its columns to the
publication of assaults upon the funda-
mental principles of Christianity, the
breach of public trust ought not to be
allowed to pass without rebuke."

Yes, and a leading illustrated month-
ly has this season in a descriptive story
caricatured a religious service and
repeated the vices and follies of summer
resorts to make them look like evi-
dences of culture and refinement.
Shame!

There are some fields north of "Ma-
son and Dixon's line" where the fol-
lowing editorial note from the Richmond
Christian Advocate ought to be judi-
cially circulated:—
"We saw a sharp crook in a furrow
which forced all the rows into an awk-
ward curve. In tending the corn the
turn-out at that point put the horses'
feet on many a good stalk and bothered
the plowman. There was a 'yaller
creek' nest just there, under an old
rotten stump. In churches some old
sapiens snuggled in the middle of the
Amen Corner gives trouble. Nothing can
flourish near him. If you try to straighten
the line of hills, there is a vicious buzz.
It is somebody's duty, even at the risk
of venomous stings, to empty a kettle
of scalding water right there. It will
help the crop."

The Western Christian Advocate says:
"New England has been greatly 'stirred
up' over some statements by one of
our Bishops; and seems disposed to
lecture us a little, for it further says:
"New England is great, but not per-
fect." This is a trifle off, for we do not
at all claim to be "great," but do
claim a "perfect" willingness to have
the truth told. As if bent on making
us take "apothecaries' stuff" when we
are not sick, it adds:—
"If the Bishop made mistakes, his
errors will not stand; if in anything
his criticisms were just, it were wiser
to correct the faults than to resent his
condemnation of them."

We politely ask why this "if"? Is it
possible that ZION'S HERALD is not
read in its sanctum? We have published
columns of facts that show the Bishop
did make "mistakes," and that his
criticisms were not "just." Why, then,
if the Western must speak, does it not
join us in resenting this unmerited
denunciation?

The Christian Advocate, having been
misled by a cyclopedia into the state-
ment that the father of United States
Senator Evarts was a clergyman, and
being brought to book for it by a cor-
respondent who declared himself
"shocked" that it could be so "be-
clouded" in the matter, at once sought
and obtained information from one of
the secretaries of the American Board
of Commissioners of Foreign Missions.
Here follows a quotation from his let-
ter and the comment on it:—
"Our Presbyterian friend says:
"There can be no doubt that Jeremiah
Evarts might have rendered signal ser-
vice as a minister of the Gospel had he
been fore-ordained to that work!"
According to that, if we had not
been fore-ordained to be misled by the
cyclopedia, we would not have
"shocked" him by our "beclouded" con-
dition. And it may be a pleasure to
our correspondent to know that we
were fore-ordained to be thankful to
Manx mutton and English breakfast
tea which we were fore-ordained to fall,
and that we are also fore-ordained to
correct any serious error which is
brought to our notice."

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Zion's Herald.

WEDNESDAY, SEPT. 15, 1886.

There is a time for all things, and it is wisdom in us to know the times and seasons of our various duties. Silence is often greater wisdom than speech. To do nothing is sometimes more effective for good than to act. "They also serve," says Milton, "who only stand and wait."

However strong any man's expression of unbelief may be to-day, you are not at all sure that those expressions will not be greatly modified to-morrow. No unbeliever is so sure of his position and so immovable in it as the man who "knows whom he has believed." Indeed, there are few things in life that are so uncertain as the attitude of a pronounced unbeliever. By to-morrow he may be just as pronounced on the side of Christ.

To an ungodly man affliction is a vexatious evil, an irritating misfortune, for which he sees no compensation. But a good man can accept it as an old poet did in this quatrain:—
"Affliction, when I know it, is but this:
A deep alloy, whereby man toughter is
To bear the hammer, and the deeper still,
We still arise more image of His will."

To be so conscientious as to be troubled about "motes" in other men's eyes, and yet so morally insensitive as not to feel the "beam" in one's own eye, is to demonstrate one's lack both of self-knowledge and of charity. The beam in a man's own eye is of far more real consequence to him than any mote in another's eye can ever be. He who really fights sin, always strikes his own faults first.

In seeking spiritual blessings men are apt to fix their attention more upon the action of their faith than upon its object. Hence Dr. Chalmers very properly says to such souls: "Look more to the object of faith than for the act of faith." Fixing the eye of the mind on Jesus as the propitiation for the whole world, which necessarily includes one's self, is itself the act of faith, provided one's looking is accompanied with a clinging trust, which will not admit the possibility of being refused.

"God often calls on us," says the Abbé Roux, "but generally we are not at home." The goddess man may smile at this quaint putting of a serious fact; but it is no smiling matter for mortal man to treat the calls of the Almighty One with contemptuous neglect. There is an awful meaning in God's declaration concerning this heinous sin: "Because I have called," he says, "and ye refused. . . I also will laugh at your calamity. . . I will mock when your calamity shall come." Think, therefore, O trifler with the calls of God, that thy refusals to listen to Him are seeds destined to grow into words of condemnation upon thee from His lips. What wilt thou do when Heaven laughs at thy calamity?

That is a presumptuous state of mind which leads one to put a judgment of one's spiritual needs into prayer for peculiar manifestations of God to the soul. Jonathan Edwards, for example, prayed often and earnestly for "an adequate sense of the malignity of sin." God condescended to answer his prayer, granted him a conception of sin that well-nigh unhinged his mind, and thereby taught him, through an alarming experience, never to offer such a request again. John Newton, with higher wisdom than Edwards, prayed, "Reveal to me Thy Son, and after that what Thou pleasest." And this is the truly filial spirit which recognizes the knowledge, the wisdom, and the love of God. Our Father in heaven knoweth every man's need, and in manifesting Himself is sure to give, both in manner and measure, what is best for His supplicating child. Let no man presume, therefore, to dictate to Him, but to cry with Keble,—"Come, Lord, come Wisdom, Love, and Power,

Open my ears to hear;
Let me not miss the accepted hour;
Save, Lord, by Love or Fear!"

"The summit of creature perfection," says a good old divine, "lies in bring-

ing our own emptiness to the fullness that is in Christ Jesus." If it is this beautiful conception we add Paul's inspired declaration that our emptiness "may be filled unto all the fullness of God," the thought becomes grand and thrilling. That such absolute emptiness of all goodness as ours may be filled unto the complete fullness of the Infinite God, would be incredible had not God himself revealed it as a possibility. Nay, more than this, He has foreordained that every one who believeth shall "be conformed to the image of His Son" in whom dwelt "the fullness of the Godhead." O wondrous privilege! What unmatched honor is this, that the man who was once the slave of his own vices, is destined "to be perfect as man, as God is perfect as God," and that "his perfection shall consist in his being full of God. God dwelling in him so as absolutely to control all his cognitions, feelings, and outward actions." Go, then, O man, with thy soul as an empty vessel, and cry to the ever-listening One, saying, "Fill me, O my God, with all the fullness that is in Christ!" If thy faith be equal to His willingness, He will not send thee away empty.

A PLEA FOR MUTUAL RESPECT.

We have reached a critical and somewhat trying era in the temperance reform. The great body of intelligent students in the subject and workers in the movement have become well convinced that there is no cure of the evil short of the absolute prohibition of the manufacture and sale of alcoholic liquors for drinking purposes. Their poisonous character, even in their weakest forms, has been amply demonstrated, and their ruinous influence upon character and industry has been clearly shown. Moral motives and physiological discourses, the persuasive arguments of experienced physicians, the amazing revelations of the autopsies of deceased moderate drinkers and drunkards, the appeals of the pulpit and the platform for a century, and the training of the young, have, all together, awakened a profound impression and secured a great multitude, in the present generation, who have voluntarily agreed not to use these fatal stimulants, and an army of earnest men and women who feel themselves called of God and suffering humanity to labor for the extermination of the plague.

It has been convincingly shown that nothing short of total abstinence will secure a man from injury from these beverages, and nothing short of peremptory prohibition will defend the community from the frightful evils growing out of them. All other plans—moral instruction, careful and high license, the severe punishment of the drunkard and the drunk-maker—have failed to secure any appreciable limitation to the consumption of liquors, or to save the young people from ruinous temptation. To obtain this, the appeal is to the interposition of the State by statute or constitutional law to defend herself and her children from this burden of wretchedness, poverty and woe. But here a profoundly interested, powerful and rich class of men, who have everything at stake, both character and fortune, are touched at a most sensitive point. Millions of money are invested in the business of manufacturing these poisonous drinks. The capital and the annual income are both enormous. A calculation, founded largely upon government statistics, shows that nine hundred millions of dollars are annually expended for these beverages. While only moral, temporary and restraining influences were used to put an end to the traffic, these producers and dealers in them were but slightly aroused; but the late remarkable successes of prohibitory legislation in Kansas and Iowa, and the urgent movement in the same direction in other States, have greatly disturbed them. They begin to be alarmed. No sectional or partisan lines are for a moment considered when these great financial interests are threatened. They combine to secure strength in council and in money. They make themselves felt in politics, in preliminary meetings, in the choice of candidates, in threats, promises, and the free outpouring of money. The destruction of human happiness, life, and property, the ruin of public morals, the increase of the great burdens of society, and the impoverishing of laboring men, are nothing to them when their personal interests are in peril. In Great Britain and in this country the influence of the brewery and the saloon is well-nigh overwhelming. It is all-pervading, also. It is felt in hamlet and city, in municipal, State, and national elections. It confronts us at all points. Such a man must not be mentioned for office because the German beer-makers will be driven off by him, and another because he will have the opposition of the whole whiskey ring.

In such a condition of things, with a vivid conception of the awful ruin annually wrought by inebriating stimulants, and of the audacious wickedness and violent opposition of these inhuman traffickers in the bodies and souls of men, it is not surprising that the hearty friends of the temperance reform are aroused to an earnestness of purpose and a fervor of enthusiasm that admits of no compromise or temporizing. The evil is unquestioned, and it is terrible beyond all exaggeration. To a great body of these reformers, all other public interests sink into insignificance. Free trade or tariff, diffusion or concentration of power in the government, one circulating medium or two, even the public lands, the Indian question, and national education, do not, in their estimation, involve anything of the vital interest of this one movement for the destruction of the temptation to intemperance.

But here comes the trouble. In the ranks of these sincere men and women, there are unfortunately diversities of sentiment as to the best measures to be used to accomplish this work. And these men and women are all of the positive class. One set would rally a temperance party, pure and simple; another sees no hope without uniting with the woman's suffrage; at this hour another despairs of success unless the uttermost of the Knights of Labor can be secured; while another would enter no party that did not clearly pronounce for free trade. One other class proposes to work with either of the great parties, as it may be able to secure their recognition. They are pronounced prohibitionists, and will vote for no man who is inimical to the great reform, but they will avail themselves, as far as they can, of party ascendancy, and secure the legislation desired by sending to the State legislatures men of either party who will be true to the cause. They certainly will not be so unwise as to secure the defeat of an unquestioned temperance man, well tried for years, because he belongs to one, or the other, of the chief political parties.

These differences are, most of them, "dyed in the wool." They cannot be easily faded out. They are somewhat institutional with the men. We cannot harmonize these diversities by conventions, discourses, or tracts. We must simply respect each other's judgments. This habit of personal denunciation and abuse is fatal to all hopeful progress. We must unite where we can, upon common legislation, if possible—a constitutional amendment to be submitted to the people—and seek to secure this end in accordance with the best wisdom God affords us. One man has as good a right to his convictions as another. Freedom of judgment and respect for the opinions of another are the ripe fruits of the nineteenth century. Our foes do not abuse each other. Whiskey men and beer-makers, like the lion and the lamb in prophecy, lie down together in great peace.

Let us turn our guns towards the foe, double-shot if necessary, but for the sake of the great cause, let us not seek to blow out each other's brains.

WAY SOME PEOPLE SEEM POOR.

So far as the point is concerned which is sought to be made in this article, the old Scriptural interpretation is thoroughly true. Creation was accomplished, and God rested. It nowhere appears that any new gifts have been conferred upon mankind since then. No reason can be cited for supposing that new powers have been put at man's disposal. All human achievements have been accomplished with the material which was on the earth on that first Sabbath, or resting day. If any one, with a mind half big enough (and that is more than any mortal has), should think over the vast array of human accomplishments and the rich store of human knowledge, from the wonders of the microscope to the revelations of the brain, marvelously multiplied by steam and electricity, he would find nothing which was not in the world as God gave it to man. Everything was there, and we are warranted in saying that all the developments of the future, which promise to exceed the progress of the past, will be made from the material now at hand. No new manifestation of force will be created. No new mental powers will be bestowed which man do not now have. No law of growth will be changed. What is secured from nature in the future, will be merely the unfolding of what is already there. What is hereafter to be developed of human capacity, will be from present gifts. In an important sense, men have made themselves what they are, and they will make themselves what they ever become.

The idea is this, that God's gifts are already bestowed upon us in as full measure as they ever will be. Our work now is in finding what they are and turning them to the use for which their Creator apparently intended them. By only one way is this done. It is by using the powers which we now have, and making the most of

them. Most men have an abundant fortune in their possession. They do not act, not many of them, as if they knew it. Yet in their brains men have the means of much better lives than they are now living, and it is by the collective brain work of the race that all future advances are to be made. By thinking over what we have and seeing what its capacities are, we are to get ahead in the world. Thousands and millions of poor people do not use the power they have to better their condition. Yet they are beggars from their brothers who have made better use of their powers. Doubtless there is not a man above the scale of the idiot and the insane who could not better himself in some way by a more vigorous use of his thinking powers to bring out the possibilities of his situation. He would find some place to save his strength, some place to reduce expense, some place to add an item to the income, some time for a higher enjoyment, some time for personal or family relaxation or instruction, some gain somewhere in what goes to make up the necessities and the luxuries of daily living.

These powers of thinking, too, grow by exercise. The thinker's brain will be stronger and clearer the more vigorously he uses it to develop what there is in himself and to get the most possible out of his surroundings. Habit will form, too, with the continued exercise. The field of daily endeavor being more faithfully studied, will become more familiar. Better results will be attained. The mind will work more readily in channels where it has been before. New force will be added to the momentum of the past.

Now all this use of the faculties already in man's possession implies temperance, sobriety, earnestness, diligence, patience and ceaseless activity. It would require a thorough awakening of the whole nature of many men who are now juggling lazily along in the journey of life, with no change to-day from their circumstances of a year ago, except that they are a year older, and that their habits of mental slothfulness are more confirmed. It would not allow a man to spend his nights in saloons, nor to tip back his chair in the corner grocery to catch whatever stray gossip floats in. Not thus would he learn the full measure of the fortune that is already in his own possession. Rightly used, every man's head is better to him than a gold mine to bring him success and comfort in life. Some new treasure he will be continually finding. Some new truth he will be continually seeing. He will grow to a realization of what is in him and make the most of himself.

Another side of the case might be urged with force. It is the duty of every man to bring out the powers that are in him. But men may be left sometimes to preach their own sermons. What is sought here is to set forth the objective inducements to live the highest lives possible by clearness of mental vision and force of will. Each man has his limit, for his life is brief compared to the possibilities of his growth. He cannot exhaust those possibilities, for while he turns his mind in one direction, he is not working in another which would also be productive. Regarding his worldly progress, his son must carry on his work where he left it off. In this way the world goes on, and the inventions of to-day are far in advance of a generation ago. In this way the world is developing the fortune which has been given to it. But every man's lifetime is long enough to make some improvement in his powers. God has given the race a rough world. Earth and water, wood and rock, these were all that was to be seen by the ancients, or by the discoverers of the new continent. Man, thinking upon these things and the powers in them, has made all there is in the world to-day of the wondrous forms of art and the inconceivable number of devices of invention. Apparently, too, the progress is far from its goal. So with the individual man himself. It is by thinking over what he has, by opening his eyes to what God has actually given him, by studying how to realize the possibilities of these gifts, that he is to attain to the full measure of a man. If men would open their eyes to what there is in them, and then honestly work to make the most of it, there would be fewer hypochondriacs, fewer paupers, fewer worthless, stupid people, and far fewer crimes. A healthy, vigorous, breezy air, as of the mountain-top, would inspire a society.

EDITORIAL COMMENT.

Zion's Herald counts upon its annual benefit. Deaths, removals, and limited circumstances every year weaken our list. Only by special effort can we keep up our patronage, which, at best, is far too small. With the opening of the new season of Christian effort, we find our opportunity to present our appeals once more for a fresh endeavor on the part of our agents, who have never yet failed us when we have specially sought their aid. Not em-

ploying canvassers in any portion of the field, looking only to the pastors who have a personal as well as denominational interest in the property of the paper, we have sought to stir up their pure minds by way of remembrance, as the period for a fresh subscription approacheth. Perhaps the character of no one of our official papers is better defined than ours. Its record as a pronounced religious sheet, as emphatically a family paper, as, from its history of almost three years and ten, a reformatory organ, and as a loyal Methodist sheet, while preserving a catholic temper towards all who love the Lord and Saviour in sincerity and show their faith by their fruits, is known and read of all its patrons. In addition to the list of voluntary New England contributors, we have some of the best writers of the day in this country and in Europe as our regular correspondents. We permit a generous breadth of discussion upon religious, ecclesiastical and reformatory questions, where the writers are willing to stand up to their own convictions by appending their names, and where a courteous and Christian temper is preserved. We do not bring the changes upon any one topic until it becomes monotonous, but, in the course of the year, all subjects of public interest relating to Church or State, at home and abroad, find an intelligent interpretation.

If the circulation of the paper could be vigorously pushed in all portions of the field, as it is in some, we could easily add five thousand to our present list, and this would enable us to make certain improvements which we much desire. If the ministers will give us a fresh hearing from the pulpit, and either canvass for a day or two themselves, or appoint some suitable person, this increase of a third to our circulation would be secured, and thus add to our usefulness and our income. It would broaden the field that we cultivate, largely aid the pastors in their work, and enable us to enhance the value of the paper. May we not confidently hope for this? Let us have one more earnest and persistent effort to widen the field of our New England Methodist organ, and see if we cannot reach and surpass the moderate standard of increase which has been proposed. Read the generous proposition of the agent on the 8th page. All new subscribers have fifteen months of the paper for the year's subscription.

The Roman Catholic creditors of the late Archbishop Purcell, of Cincinnati, O., have been using extraordinary language towards their priests and prelates. It will be recollected that the well-meaning but financially incompetent head of the church in the diocese once leading Cincinnati local claims and Catholic people, receiving their money and paying them interest. The money was used for church and parochial school building, and, as might have been expected, after a time, the bank could not meet the calls of its depositors. The failure was disastrous. Hundreds of poor people had placed all their savings in what seemed to them so safe and so sacred a treasury. The Archbishop himself was broken down by the catastrophe, and only found rest in the grave. Some faint efforts were made to secure relief for the sufferers by a general subscription throughout the Roman Church; but small results were obtained, and these, we now learn, were not judiciously administered. Suits were entered in the courts to secure the church property which had been obtained by the use of the money, for the benefit of the creditors. Some of the suits were successful, but the present clerical administration has seemed slow in meeting legal claims and un mindful of the sufferings of the defrauded creditors. Public gatherings have been held. Very democratic and strongly-worded protestations and appeals have been made to the Pope. The Archbishop and his associates have been emphatically denounced. A removal of the priesthood from all the secularities of the church has been demanded, and the Irish people, especially, have been exhorted to throw off the yoke of servitude to the priesthood, which they alone of all Catholic nations, at this time, are said, by these angry men, to wear. Some of the priests are much moved by these sharp criticisms, and declare their readiness to drop all other service, and enter upon the work of begging throughout the church money to meet these claims. It is strange reading to find these unequalled protestations against the power of the priesthood in the Roman Catholic Church, on the part of the laity, but the results will probably be local and limited. The free air and general education, however, of the United States, will without doubt greatly modify the character of that church in this country, and limit the power of its priesthood. Would that a breath of the Spirit would inspire a new Luther among them!

Generous subscriptions from all portions of the country are now pouring into Charleston S. C. The Lord Mayor of London has called a meeting of sympathy, and receives subscriptions in aid of the sufferers. Between one and two hundred thousand dollars have been already raised. Mayor Courtney, of Charleston, estimates the amount necessary simply to provide shelter for the portion of the homeless without resources to build for themselves, to be about \$500,000 to \$600,000. The citizens of Boston are to contribute large sums have given promptly and generously. This amount must be swelled by thousands of smaller donations. Mayor O'Brien appeals to the churches. Doubtless the pastors will all see to it that collections are taken up. We have never had quite so appalling an appeal made for our sympathies and substantial aid, occasioned by fire or flood, as the present. The prompt and abundant responses from all portions of the country will create a powerful national bond between the States. Massachusetts and South Carolina, Boston and Charleston, stood shoulder to shoulder in the Revolution. We were somewhat estranged in the anti-slavery struggle and brought into violent opposition in the civil war, but in this awful event of Providence, the old respect and fraternity will be renewed and cemented. The colored people, even more than the white citizens, need and will receive aid from this Northern body.

In spite of all the denials as to great improprieties of conduct on the part of Mr. A. G. Sedgwick, the understood-to-be-accredited agent of the government to Mexico, to make certain inquiries in reference to the imprisonment of an American citizen, the *Two Republics* of Mexico gives an account of the meeting of American citizens called by Consul-General Porch, in the reception room of the Turbide Hotel, city of Mexico, "to take action upon the alleged scandalous conduct" of Mr. Sedgwick. The meeting sustained the Consul in the information he had given the State Department, requesting Mr. Sedgwick's immediate recall, but refrained from further action only because they had learned that he was not an accredited agent of the American to the Mexican Government, but was acting as a private citizen. Nevertheless, his conduct was not the less a shame to himself, a cause of chagrin to his fellow-citizens in Mexico, and an embarrassment to the Department of State whose commission he was executing.

A large convention, numbering over eight hundred delegates, of the Prohibitory party of Massachusetts, met in Worcester, last week, and nominated a full set of candidates for the various State offices. Nearly the same list of candidates as were chosen last year was elected for the new campaign. They are all excellent citizens of pronounced prohibitory sentiments, and willing to stand up and be counted. Not one of them, however, has any anxiety, probably, in reference

Personal and Miscellaneous.

Rev. Edward Jordon, D. D., of New York, is preaching four evenings this week in Association Hall, Boylston St., specially for the benefit of young men; three hundred seats being reserved for them. He commenced on Monday evening, and closes on Thursday. Exercises begin at 7.45 p. m. There are few more earnest preachers in the country than Dr. Jordon. Much of his late venerated father's missionary zeal seems to reappear in his labors.

The East Cambridge M. E. Church, and the community generally, have met with a serious loss in the death of Mr. Wm. H. Hazlett, a large manufacturer, a trustee of the church, and a man greatly respected throughout the city. He died in his prime, only thirty-eight years of age. His sickness was short and very severe, but he was abundantly prepared for the solemn event. He has been one of the most devoted and faithful workers in the church, leaving a short testimony at the service he attended only a short time before his death. His funeral drew a great and deeply sympathetic audience to the church.

Some two years since, the primary Sunday-school teachers of Boston and vicinity, of the different evangelical denominations, formed a Union for mutual improvement and an hour's study of the international lesson every Saturday afternoon. For the present season, the executive committee of the Union has engaged Miss Lucy Wheelock, at the head of the Kindergarten department of Quincy Hall School, to officiate as teacher during the year. The class opens in Pilgrim Hall, Congregational Building, Beacon St., Saturday, Oct. 2, at 2 o'clock p. m. All teachers of classes where the scholars are under fifteen are cordially invited to be present. The opportunity is one to be prized by every earnest teacher of the little children.

The very encouraging report of Rev. Dr. A. G. Haygood, general agent for the distribution of the annual income of the Slater fund, at the meeting of the trustees last May, is issued in print. The board is very much in earnest to aid the industrial departments of Southern educational institutions. The agent was instructed to prepare a report for the next meeting upon "The Case of the Negro at School." Last year, the agent appropriated \$2,000 for the Clark University at Atlanta; \$2,000 for the Claflin University at Orangeburg; \$1,500 for the Central Tennessee College at Nashville; and \$1,000 for the Meharry Medical College connected with the same institution; and reports very favorably of all these institutions, especially of their industrial department.

Mr. J. P. Davis, wife and daughter, of Hamilton, O., are visiting the family of his brother-in-law, Rev. W. N. Brodbeck, of Catholic people, receiving their money and paying them interest. The money was used for church and parochial school building, and, as might have been expected, after a time, the bank could not meet the calls of its depositors. The failure was disastrous. Hundreds of poor people had placed all their savings in what seemed to them so safe and so sacred a treasury. The Archbishop himself was broken down by the catastrophe, and only found rest in the grave. Some faint efforts were made to secure relief for the sufferers by a general subscription throughout the Roman Church; but small results were obtained, and these, we now learn, were not judiciously administered. Suits were entered in the courts to secure the church property which had been obtained by the use of the money, for the benefit of the creditors. Some of the suits were successful, but the present clerical administration has seemed slow in meeting legal claims and un mindful of the sufferings of the defrauded creditors. Public gatherings have been held. Very democratic and strongly-worded protestations and appeals have been made to the Pope. The Archbishop and his associates have been emphatically denounced. A removal of the priesthood from all the secularities of the church has been demanded, and the Irish people, especially, have been exhorted to throw off the yoke of servitude to the priesthood, which they alone of all Catholic nations, at this time, are said, by these angry men, to wear. Some of the priests are much moved by these sharp criticisms, and declare their readiness to drop all other service, and enter upon the work of begging throughout the church money to meet these claims. It is strange reading to find these unequalled protestations against the power of the priesthood in the Roman Catholic Church, on the part of the laity, but the results will probably be local and limited. The free air and general education, however, of the United States, will without doubt greatly modify the character of that church in this country, and limit the power of its priesthood. Would that a breath of the Spirit would inspire a new Luther among them!

Yesterday, at 12.30, my dear wife, after a long illness, departed peacefully, dying "in the Lord." She came to this place from our home in Brooklyn in June, hoping to regain health, but steadily declined till the messenger came.

Bro. Ellis will have the praiseworthy sympathy of many friends in this vicinity, especially the early members of the Woman's Foreign Missionary Society. Mrs. Ellis was one of the original members of the Society when it was formed in the Tremont St. M. E. Church.

Rev. J. Livesey writes from Fall River, Sept. 10:—

"My poor, suffering wife has at last received her release from her almost unparalleled sufferings, and to-day entered into her long-sought rest. It is a relief to know that the end has been reached. But oh! what a blank the world already seems!"

Our sincere sympathies are with our brother, both in his strong consolation that "the weary is at rest," and in the loneliness of a vacant home. There is only one resource: there is a Comforter.

Rev. Dr. Stevenson, now of Augusta, Ky., late an esteemed member, for a time, of the New Hampshire Conference, has a carefully prepared and interesting paper in the *Western Christian Advocate* of Sept. 1, giving the statistics of our church within the boundaries of the M. E. Church, South. The figures are gathered from the Minutes of 1885. We had, according to this showing, in this field, a white membership of 222,079 and a colored of 208,048; in all 430,127; church property to the amount \$9,329,822, and parsonages to the amount \$987,152. During four years there had been a growth of 27,429 members, about equally divided between white and colored; an increase in church property and parsonages, \$1,517,672, which certainly shows a remarkable advance. What astonishes us is the large increase of the white work as compared with the colored. The Methodist Episcopal Church has lost about half as many members at the South as the M. E. Church, South. The paper of Dr. Stevenson is a very encouraging representation of the growth of our work in Southern territory, and gives good evidence that the money expended in evangelical and educational service there, has brought rich returns of permanent fruit.

The opening Sabbath at Wellesley is called "Flower Sunday." The broad pulpit platform on this day is profusely dressed in the rarest contributions from the garden and conservatory. The preacher last Sabbath was Rev. Philip S. Moxom, of the First Baptist Church, Boston. The subject is unvarying from year to year; it is the love of God, and the text was the emphatic assertion of John: "God is love." The sermon was one of rare power and beauty. It was listened to with unbroken attention and interest by the great crowd of young women filling the beautiful chapel, and the few friends from outside. The chapel opens this year with 560 students—all it can accommodate in its own dormitories, and with rooms and boarding in the village. Many others who have applied are disappointed, there being no provision for them.

Dr. Meredith's ninth series of remarkable Bible class services will open in Tremont Temple, on Saturday, Oct. 4. A large and able committee, of which J. S. Paine, esq., of Cambridgeport, is chairman, have the business of the class in charge, and announce that the popular director has made special preparation for the coming season. Few men—we know of no other—could manage such a class, of over two thousand, with such skill and to so much profit as does Dr. Meredith. His success has been almost phenomenal. The committee are anxious to have the attendance punctual and constant the present season.

A large convention, numbering over eight hundred delegates, of the Prohibitory party of Massachusetts, met in Worcester, last week, and nominated a full set of candidates for the various State offices. Nearly the same list of candidates as were chosen last year was elected for the new campaign. They are all excellent citizens of pronounced prohibitory sentiments, and willing to stand up and be counted. Not one of them, however, has any anxiety, probably, in reference

to an election. Of the able candidate nominated for governor, Mr. Thomas J. Lathrop, the judge, who, said he would be the last man in the State to stand for the office, if there was any probability of his election.

Periodicals and Pamphlets.

Rev. W. W. Le Seur, who located from the New England Conference last year, is publishing and editing the *New England Free Press*, a quarto monthly for family reading. He is assisted by a corps of writers, and makes a readable periodical.

The *English Illustrated Magazine* for September has for its frontispiece "A Fisherman of Helgoland." This number concludes the illustrated article upon "Dogs of the Chase;" "Fashions in Hair," with engravings; "A Valley of the Arno;" another of the quaint papers entitled "Days with Sir Roger de Coverly," with illustrations; and "A Garden of Memories." Macmillan & Co., New York.

The *Church Review* for September presents a paper on the Prayer Book as amended by the joint committee in 1884, with its critics and prospects, by Rev. W. R. Hamilton, D. D. Rev. Dr. Sterrett gives an appreciative criticism upon "Hegel's Philosophy of Religion." Dr. Nelson writes upon "The Theology of Hebrew Christians." Dr. Benedict has a sharp criticism upon "The Hymnal" (Episcopal). Rev. Thomas S. Carter, M. A., writes upon "The Philosophy of the Supernatural;" and S. P. Nash, esq., upon "The Constitution of Ecclesiastical Courts." A full and interesting chapter is given to a review of contemporary literature. Boston: Houghton & Mifflin.

The *Temple Pulpit* is the title of the weekly publication of a sermon preached by Rev. Emory J. Haynes, the popular pastor of the Tremont Temple Baptist Church. Mr. Haynes is a poet as well as a preacher. He thinks in pictures, his subjects are picturesque, and are often treated with no less dramatic power. They are made, however, eminently practical, teaching lessons of life and conduct, or leading directly to Christ as our only Saviour. They are published by D. D. Dunklee, 113 Blackstone St., at \$1 a year.

Science for August 27 contains a scholarly and instructive review of Croft's recent theory of the glacial period, in a letter to the editor from Prof. William North, R. L. D., of Wesleyan University.

The sermon of Rev. J. L. Harris (Congregationalist), published in the *Homiletic Review* for September, has been issued separately. Its title is "Christ a Teacher." It is an eminently practical discourse, suggestive to the minister and to every Christian worker.

The land agents of the town of Bellevue, Marion Co., Florida, send out a neat hand-book, with a map and with illustrations of the homes already established, a statement of the sanitary conditions of the county, and the encouragement for investments there in the future.

The *New Englander and Yale Review* for September has a well written, appreciative, and critical paper on Longfellow, by John S. Sewall. Dr. J. M. Hoppin writes upon the "Relation of Art to Religion," and Henry T. Terry upon "Rates of Wages." The concluding paper is the admirable inaugural address of President Dwight. New Haven: W. L. Kingsley.

Messrs. T. Y. Crowell & Co. will publish on Sept. 15, "The Labor Movement in America," by Prof. R. T. Ely, of Johns Hopkins University. There is no question in political economy more important or pressing, at this hour, than the one Prof. Ely is to discuss. He has given the subject his careful study, collected from all sources its abundant literature, conversed with leaders of the various unions, and gathered the incidents attending the present struggle between workers and their employers. His work will be expected with much interest, and we trust may offer some practical solution of the painful problem now in process of development.

We have received the catalogue of the University of Denver, Colorado, for 1886-7. This young institution is rapidly assuming large proportions. The inspiring gift of \$100,000 from Mrs. Bishop Warren has awakened great interest and secured generous gifts from other donors. The University has in operation an academic and medical department, with preparatory, normal and business schools. The theological school will soon be instituted. In all classes, last year, there were 166 gentlemen and 141 ladies. At the head of the faculty is Dr. David H. Morse. Our esteemed friend of many years and correspondent of Zion's Herald, Dr. Ammi B. Hyde, has happily been secured to the college as professor of Greek and Hebrew. The University promises to be the leading educational institution of the new State.

A year of our Youth has been completed. It has been a very successful effort on the part of the Book Agents at New York and Dr. Vincent of the S. S. Union to provide an interesting and profitable paper for the young people of our communion. It has been especially published, has had attractive contributions from the pen of a bright and winning writer, heartily welcomed every week by the lively lads and lasses in our homes. The bound volume, which is now issued—a fine quarto work—gives an impressive idea both of the amount and value of the literature provided for the young people at only \$1.25 a year. To any who have not taken the paper, we advise the purchase of the bound volume. It will afford a very handsome and very instructive present for the youthful members of the family.

Reports of the Empire Grove, Livermore and Northport camp meetings have been received, and will appear next week.

The Churches.

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.—Dr. S. L. Baldwin, Dr. Daniel Stebbins, Rev. S. L. Baldwin, and Rev. L. A. George S. Butters, and Rev. L. A. Banks—have arranged by a synod of four sermons to be preached by a system of exchange in each of their churches on successive Sunday evenings. The following are the topics which follow each other in the order given: "What is it to be a Christian?" "How may I become a Christian?" "Why am I not a Christian?" "How may I know I am a Christian?" The series began in Eggleston Square Church on Sunday evening last.

Chelsea, Walnut St.—The Walnut St. Church has made extensive improve-

ments, in their vestries, in the auditorium, and carpeting. Last week, Rev. Dr. Dorchester preached a sermon for young ladies; subject, "Madness, and Ruin," the case of Jezebel.

Trinity, Worcester.—Services have been held the summer, with the first Sunday in June received on probation, and full connection and now three were baptized.

Young men on Sunday, he talked to over a hundred people on "Tobacco," subjects are: "Tobacco," "Gambling," and "The Woman's Foreign Mission Society." The city held its annual meeting at the house of Gaddard. Among the cases was an excellent James Mudge. The Year Class met the same following topics were members of the class: Men of Worcester, and should Young Men "How can we Promote our Bible Class?" A case was awakened, and seemed ready for earnest.

Scien.—The Sunday School of the S. S. C. Superintendent, Bro. J.

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ments, in their vestries, and the entrance to the auditorium, sheathing, painting, and carpeting. Last Sunday morning, Rev. Dr. Dorchester preached to a large audience a sermon for the benefit of young ladies; subject, "Brilliance, Dignity, and Ruin," as illustrated in the case of Jezebel.

Tynity, Worcester.—Regular religious services have been maintained during the summer, with good attendance. The first Sunday in September three were received on probation, twenty-two into full connection and four by letter, and three were baptized. The pastor is now preaching a series of sermons to young men on Sunday evenings. Sept. 5, he talked to over seven hundred people on "Tobacco." The remaining subjects are: "Total Abstinence," "Gambling," and "Chastity." Sept. 9, the Woman's Foreign Missionary Society held its annual meeting and tea-meeting at the house of Mrs. Chas. S. Goddard. Among the interesting exercises was an excellent address by Mrs. James Mudge. The Young Men's Bible Class met the same evening for the semi-annual election of officers. The following topics were discussed by members of the class: "The Young Men of Worcester, and How to Secure them as Members of our Class," "Why should Young Men Study the Bible?" "How can we Promote the Interests of our Bible Class?" Much enthusiasm was awakened, and the young men seemed ready for earnest work.

Salem.—The Sunday-school of the Lafayette St. M. E. Church gave their superintendent, Bro. Jas. F. Almy, a very cordial "welcome home" on his return from a two months' trip to Europe. The platform was covered with flowers, and a beautiful motto with the above words of welcome, made of bright flowers embedded in moss, expressed the feeling of old and young on this glad occasion. On Monday evening the employees in Bro. Almy's large establishment gave him an elegant reception in Old Fellows Hall. The Cadet Band afforded excellent music, and many kind words of greeting were uttered, showing the high esteem in which Bro. A. is held among his own people.

Sezonville.—Bro. Virgin writes very gratefully concerning the labors of Rev. W. H. Daniels in special services that he has been holding there. Twenty-three persons were received on probation, and several more have made "the good choice" and will be received hereafter. Two children and three adults were baptized the first Sunday of this month.

Chilopier.—At Central Church twenty-nine persons were received into full membership on a recent Sabbath. Nineteen of these were married people—ten of them about thirty-six years of age. There are several others to be received, and the work in the church is very encouraging.

Ipswich.—Bro. Pickles received eight on probation and eight by letter, and baptized four at the last communion service. The congregations are large, and the work very spiritual and blessed.

Wilmington Academy opens the fall term with the largest attendance for many years, and more have indicated their purpose to come later. Everything is progressing grandly.

Spencer.—We have a very complimentary note from a New York Methodist in regard to a recent visit of Bro. A. W. Mills to Brooklyn and Jersey City, where the writer heard him preach with great delight. We are glad our brother had such a good time preaching to the "Gothamites" and their neighbors, and that "they were greatly pleased and profited by his sermons."

Springfield, Florence Street.—Sunday, Sept. 5, was an interesting and profitable day. An old-fashioned Methodist love-feast was held at 9:30 A. M., at which some fifty or more testimonies were given. Then followed the baptism of five adults, which, with three by immersion on the previous Friday, made eight baptisms. Twenty-seven adults then presented themselves as candidates for admission into full membership. Three of them were heads of families, thirteen were young men, and eleven were young ladies. About two hundred then partook of the holy sacrament of the Lord's Supper. At the close of this memorable service, several to whom the pastor spoke personally, expressed a desire to be saved. The young people's meeting in the afternoon was largely attended. In the evening the pastor preached to a large audience the first of a series of sermons on "The Doctrines of Methodism Emphasized," the special topic being "The New Birth." Already the Lord is reviving His work in the church, and much interest is manifested for the salvation of souls. Financially the church is prospering also. Notwithstanding some drawbacks, the church is doing nobly, and the official board is greatly encouraged. The pastor's salary is paid two months in advance, and all other bills up to date.

MAINE.

Grand White Mountain Excursion.—Rev. Geo. D. Lindsay, of Auburn, desires to call the attention of the readers of ZION'S HERALD to a fine opportunity to visit the White Mountains at low rates, as follows:—
Lewiston, Auburn and Brunswick, \$2.50; Bath, Bowdoinham, Lisbon, and Lisbon Falls, \$3.75; Augusta, Hallowell, Gardiner, South Gardiner, and Richmond, \$4; Waterville, \$4.75; Skowhegan and Pittsfield, \$5.25; Beloit, Dexter and Bangor, \$6.
The above rates are from the places named to Fabyan's and return. The Mount Washington railroad will give half rates to all who present these tickets. Mr. Lindsay is to take charge of this excursion by request, as he has considerable experience in work of this kind, having to their great enjoyment conducted several parties to the mountains in the past. He has arranged a

very attractive itinerary, embracing a carriage ride up to the top of Mount Willard and return, dinner in the Crawford House, a night on the top of Mount Washington, with supper, lodging and breakfast in the Summit House, so that the setting and rising of the sun may be viewed by all, and rides by rail at half rates to the Flume, the recent land slide, the Profile House, etc., with accommodation at the Fabyan House for one day or more.

The tickets for the above itinerary are for sale by Mr. Lindsay, and can be procured now. The hotels must be notified as to the number to accommodate, in advance. All Methodist ministers, their wives and friends, ought to sacrifice something to take in this excursion. This is not a money-making dodge; the friends who go are to reap the benefits. The excursion starts Monday, Sept. 20. Tickets good for five days. Correspond with Rev. Geo. D. Lindsay for particulars.

PORTLAND DISTRICT.

Elliot and South Elliot are prospering under the pastoral care of Rev. K. Atkinson, who was appointed there last Conference. Previously existing as two distinct charges, the latter, weak in numbers and wealth, found it very difficult to support a minister comfortably. United now with the other charge, they enjoy the services of one of the most able men of our Conference, and are able to give him a very comfortable living. The spiritual condition of the charge is encouraging. Increased attendance upon the various means of grace—Sabbath services, prayer and class-meetings, and Sabbath-school—is regarded as a very hopeful sign. The finances likewise are better attended to, so that the minister is not subjected to the inconvenience of an empty wallet. Bro. Atkinson has quietly recovered from the very severe burns of last year, and is capable of efficient work for the Master and the church, and is doing it with increased energy, devotion, and effectiveness.

York.—The quarterly meeting here last Saturday and Sunday morning was a season of refreshing. A social meeting before the quarterly conference and the love-feast were blessed seasons. The presiding elder preached in the morning to an attentive audience, and immediately after the service left for Kittery, eight miles off, to preach twice more and administer the sacrament. Owing to the sickness of his mother, the pastor, Rev. J. A. Corey, was absent.

Kittery.—First and Second Churches are enjoying the labors of Rev. F. Grover. During the quarter four have been received on probation and six into full membership. All the meetings are well attended. Promptness and earnestness characterize the social gatherings, and though the Second Church has suffered largely in the loss of members and consequent loss of financial ability, the claim of the pastor and the running expenses of the church were never more promptly or better paid. Here and in some other places on the district the new pastor has been subjected to great inconvenience by a confused and inadequate visiting and official list left by their predecessors. This ought not to be.

The work is still prospering on South Biddeford circuit. At the Pool, on Sunday, the 29th ult., five were baptized, and from thirty-five to forty received the sacrament of the Lord's Supper from the hands of Rev. T. Gerrish, who kindly went to the aid of the pastor, Rev. H. T. Lund. This point is taking on new life. Thirty Epworth Hymnals have been purchased, to be used in worship. Great earnestness is manifested for the maintenance of worship at this point, and Bro. Lund will preach to them every alternate Sunday in the afternoon. We cannot refrain from publicly thanking Bro. Noyes, a student from Amherst College, who during his vacation spent here, has interested himself in, and wrought for, the spiritual welfare of this people.

Chestnut St. Church was reopened last Sabbath with appropriate services by the pastor, Rev. J. W. Bashford, Ph. D. The church, renovated at a cost of \$2,500—all of which was provided beforehand—is more attractive than ever. The improved condition is a noteworthy and praiseworthy comment upon the liberality and piety of the society. Fourteen were received into full membership. Others started in the Christian life in the evening. To the praise of God it can be said that scarcely a Sunday passes in connection with this church in which some one does not begin to serve God.

W. S. J.

RHODE ISLAND.

At St. Paul's Church, Providence, Rev. E. D. Hall, pastor, five were received on probation, and two into full membership, Sunday, Sept. 5.

At Broadway, Providence, Rev. E. F. Clark, pastor, three were baptized and two received into the church, Sunday, Sept. 5.

Rev. E. F. Jones, pastor of Harris Avenue Methodist Church, received into the church, Sunday, Sept. 5, four persons, making eighty-four in fifteen months.

The Providence Methodist Ministers' Meeting held its first session after vacation, Monday, Sept. 6. About twenty-five ministers were present. The subject discussed, "What to do with two weak charges so near together as to be easily served by one pastor?" was, in theory, easily answered, but in practice not so. The people demand a whole minister on one-half or one-quarter salary, and so far the people have generally prevailed. This fact shows the need of the local preacher's work as it is used to be among us, and for which there is plenty of room now.

EAST GREENWICH ACADEMY.

This time-honored institution, situated on the shores of Narragansett Bay, has just commenced its academic year

with a new faculty, Rev. L. L. Beeman, A. M., principal. He is more than delighted with his corps of assistants, and prophesies good things as the result of their united efforts. Each teacher is a specialist in his department, and enters upon the allotted work enthusiastically. Professor Packard has already made a thorough investigation of the apparatus in the scientific department, and is surprised to find that it is equal to that of any institution of this grade in the denomination in New England. It is elaborate, and most of it in good order. He is re-arranging the cabinet, and finds some rare specimens, with quite a number of fossils.

The promptness of the faculty may be seen in the fact that on the afternoon of the opening day, the students had been assigned their places, and all the lessons given out. Recitations were attended regularly the following day, and at the visitation of the board of directors to-day (Sept. 8), they find the school running smoothly and successfully. The teachers are arranging for a "Musical," to come off on Tuesday evening, Sept. 14. This will be enjoyed with readings by Miss Dunklee, the teacher of elocution. This will be a rare treat for those fortunate enough to receive tickets of admission.

There is an unusually large number of day students in attendance, coming from the town and vicinity. To say that the boarding students appreciate the gift of spring beds by Prof. Beeman, and also the improved appearance of the knives and forks, through the same source, is only just to the donor; but the future students of the Academy will appreciate them as well. "Spring beds all over the boarding-house? Is that so? Well, well, it is better than simple slats, or the hard side of a board."

Need we wonder that such conversation is heard? The new nation is giving the institution the benefit of her previous experience in preparing the tables for hungry students, and looking after things in her department. The board of directors are arranging to put public water into the boarding house when the water company is ready to supply it. The grounds are looking finely, though somewhat affected by the drought, which is quite severe in this vicinity.

With such a faculty, laboring with determined zeal for the benefit of the pupils, who seem to be in full sympathy with their instructors, the board of directors feel assured that the patrons of the school will be more than pleased with the progress made in the new school year. Parents desiring a good place for the education of their children under thoroughly trained teachers and at moderate cost, will do well to avail themselves of the advantages offered by the East Greenwich Academy.

H. W. CONANT, Sec'y.

VERMONT.

Bro. F. W. Hamblin, of Waterbury Centre, read an exhaustive review of Prof. Conant's "Evolution of To-day," before the Montpelier Preachers' Meeting the first Monday of the month. He showed a most thorough familiarity with the work, and his paper was greatly appreciated by the unusually large number of preachers present. Evidently several "missing links" must yet be found before the Darwinian theory of evolution can be maintained.

The attendance at the Sheldon camp-meeting was the largest ever known on that ground, and a large number were converted. Bro. E. W. Culver committed himself to all by his judicious management both there and at Morrisville. He kept excellent order, and yet avoided needless offence by his genial humor and earnestness.

Mr. Moody is to spend two days—25-27th inst.—at Woodstock, where many will go to renew their acquaintance with the eminent evangelist, and to learn how to win souls more successfully.

It is also hoped that Chaplain McCabe and Dr. Butler will spend a few days in Vermont some time in November, in the interests of the Missionary Society.
At Hartland, the second quarterly meeting was conducted by the pastor, Rev. O. W. Barrows, who administered the ordinance of baptism to two adults received as probationers, with one other convert, who was baptized in infancy. He also baptized an infant, and received seven members into the church. An unusually large number came to the Lord's table. Several have recently been forward for the prayers of God's people. Rev. C. P. Flinders, who is improving in health, was able to be present, and assist in the services. An interest is manifest in the care for God's house, which is being improved by a thorough painting.

Bro. W. F. Felch, who is supplying at South Reading, is greatly encouraged in his work. Six persons have made a profession of religion since he entered the field.

Bro. J. McDonald, of East Brooke, conducted the quarterly meeting at Danville and West Danville a week ago, in exchange with the pastor, Bro. Geo. E. Burnham.

Bethel Gilead has been very happy in the services of Bro. Geo. O. Howe, of Randolph, who has supplied for them since Conference, but who expects to enter the School of Theology of Boston University this fall. He preached at Bethel Gilead last Sunday for the last time.

Bro. W. N. Roberts, of Highgate, and A. W. Ford, of Georgia, exchanged last Sunday.

Bro. F. D. Handy received five into the church at East Dover two weeks ago.

Bro. A. M. Wheeler, of Barre, is home again, much improved in health. One person was baptized at Glover in connection with the quarterly meeting held a week ago—Bro. C. W. Morse, pastor.

H. A. S.

CONNECTICUT.

South Manchester.—Here the church has carried the camp-meeting spirit into the social services of the house of the Lord, and the result is very lively and spiritual meetings. The brethren and sisters cease not to sound the praises everywhere of their pastor, Rev. D. P. Leavitt. Bro. Leavitt's oldest daughter, Miss Mary F. Leavitt, sailed in the "Alaska" from New York, Aug. 31, to fill an engagement as teacher in the Royal Normal College for the Blind, London. Miss Leavitt will bring to her new position a cultured mind, keen spiritual perceptions, and the gentleness which always makes great. Thank God that so many ministers' daughters go forth to gladden and bless the world!

New London.—Sunday morning, Sept. 5, two persons were baptized by Bro. Hawkins and received on probation. One person was received from probation and one by letter. A friend writes us: "The camp-meeting spirit is among us, and the preaching is 'in power and demonstration of the Spirit.'" To come off on Tuesday evening, Sept. 14. This will be enjoyed with readings by Miss Dunklee, the teacher of elocution. This will be a rare treat for those fortunate enough to receive tickets of admission.

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H. W. CONANT, Sec'y.

Bro. McNally has seen one hundred souls converted during his present pastorate. In the beginning of it, he asked God for one hundred; now he wonders he did not ask for more.

Rev. Howard Henderson, D. D., of New York city, preached a very able and eloquent sermon in the Methodist church of Dover on the 5th inst.

A number of families still remain, at this writing, on the lulling camp-ground, enjoying the quiet and deserted grove.

At Rochester, seven were received into the church at the last communion—five from probation, and two by letter.

Appointments for Boston District.
N. Y. & M. indicates Missions; P. E., Presiding Elder; B., Bishop; P. Aid., Preachers' Aid; Ch. Ex., Church Extension; N. E. Ed., New England Education Society; G. C. Ex., General Conference Expenses; F. A., Freedmen's Aid.

APPOINTMENTS.	M.	P.	E.	B.	Aid.	Ch. Ex.	N. E. Ed.	G. C. Ex.	F. A.
Boston:	897	220	115	22	110	87	110	820	420
Appleton City:	74	26	12	7	5	7	5	7	13
Bromfield:	206	140	55	30	20	22	29	65	65
City Point:	76	28	12	29	7	5	7	15	15
Dorchester:	72	64	27	45	17	12	16	25	25
St. John's:	246	91	38	64	24	17	24	21	21
Egleston Sq.:	42	24	11	7	4	5	11	5	11
Harvard:	67	20	11	17	6	5	7	14	14
Highlands:	267	74	34	54	20	15	20	45	45
Jamaica Plain:	102	37	16	26	7	10	21	10	10
Howard Ave.:	30	25	15	23	9	6	9	19	19
People's Ch.:	304	60	48	79	28	22	28	62	62
Revere St.:	29	8	5	2	2	2	4	4	4
Roslindale:	108	36	17	27	10	11	22	11	11
Swedish Miss.:	72	16	12	7	5	7	15	15	15
Temple St.:	236	120	41	67	25	18	25	38	38
Tremont St.:	250	106	46	76	29	21	28	60	60
Wash. Village:	44	16	7	12	4	3	9	9	9
Winthrop St.:	258	89	37	67	25	18	25	55	55
Ashland:	48	17	13	5	5	5	10	10	10
Barnstable:	118	38	15	31	11	9	24	11	11
Brookfield:	73	36	12	19	7	5	7	15	15
N. Y.:	50	18	13	5	4	5	10	10	10
W.:	48	17	13	5	4	5	10	10	10
Brookline:	75	28	12	11	8	6	16	16	16
Charlton City:	30	18	14	5	4	5	10	10	10
City Val. & Levee:	49	18	13	5	4	5	10	10	10
Dedham:	63	23	10	17	7	5	6	13	13
E. Douglas:	88	32	14	23	9	6	9	18	18
Franklin:	69	16	11	18	7	5	7	14	14
Highlandville:	112	44	18	31	9	11	21	11	11
Holliston:	74	27	12	19	7	5	7	15	15
Hyde Park:	218	60	34	57	21	16	21	45	45
Marblehead:	100	36	15	26	10	11	24	11	11
Milford:	135	51	21	35	13	10	13	28	28
Milbury:	80	29	15	21	8	6	16	16	16
Natick:	150	40	31	54	18	14	18	40	40
N. Grafton:	40	8	6	10	4	3	4	9	9
Newton:	124	40	18	32	12	9	12	26	26
N. Fells:	45	20	7	9	4	3	4	8	8
U. P.:	50	31	14	22	8	6	18	18	18
Centre:	72	38	12	19	8	5	7	15	15
Newtonville:	120	44	19	31	12	9	12	25	25
Oxford:	68	25	11	18	7	5	7	14	14
Saxtonville:	81	30	15	21	8	6	16	16	16
Shrewsbury:	58	20	10	16	6	4	6	12	12
Southbridge:	121	56	19	32	12	9	12	25	25
S. Framingham:	78	32	12	20	7	6	10	11	11
St. Walpole:	24	8	6	10	4	3	4	9	9
Spencer:	128	44	22	36	13	10	13	28	28
Upton:	54	6	9	16	5	4	5	11	11
Uxbridge:	60	16	9	16	6	4	6	12	12
West:	38	16	6	11	4	3	4	8	8
Westboro':	107	44	25	41	15	11	15	32	32
Westboro':	132	44	24	39	7	10	13	29	29
W. Medway:	52	6	8	13	5	4	5	11	11
W. Grafton:	186	24	15	31	12	4	12	25	25
Whitinsville:	100	24	18	26	10	7	21	21	21
Wollaston:	36	10	6	9	4	3	4	9	9

It is important that the pastors present these benevolent collections to their people at the earliest favorable time, and secure if possible the full amount assessed.
By order of the District Synods' Meeting, held in Framingham, July 15, 1886.
C. W. FISKE, Sec'y.
C. W. FISKE, Sec'y.
C. W. FISKE, Sec'y.

Money Letters from Sept. 4 to Sept. 11.

A. N. Adams, L. M. Avery, Mrs. L. Adams, J. W. Barnhart, E. C. Bass, J. Brodhead, C. H. Buck, W. W. Bowditch, A. B. Baker, J. D. Bentley, N. G. Cheney, A. A. Cobb, J. H. Coy, S. B. Chase, R. Clark, F. W. Card, J. M. Driver, W. N. Eakins, D. C. Farrington, J. C. Foye, C. Goss, J. Greedy, N. A. Gilden, W. Harris, M. Hammond, W. G. Hawley, L. J. Hall, C. H. Howard, J. Hillman, W. N. Jewett, J. C. Kent, E. H. Kirby, D. L. Lovejoy, C. C. Lovejoy, M. O. Mills, H. Mann, S. McLaughlin, M. D. Moore, F. H. Mitchell, N. G. Mallett, J. O. Peck, C. Parkhurst, J. C. A. Page, J. W. Quincy, G. E. Reed, G. Reynolds, H. A. Reynolds, I. P. Richards, B. F. Sherman, F. T. Sykes, C. H. Smith, P. C. Sloper, J. Smith, C. L. Sutherland, J. Sweet, W. C. Souders, C. W. Taylor, N. T. Whitaker, W. F. Young.

IMPORTANT.

When visiting New York City, save Baggage Express Carriage Hire, and stop at the Grand Union Hotel opposite the Grand Central Depot. 600 Handsomely Furnished Rooms at 11 and upwards per day. European plan. Elevators, and all Modern Conveniences. Restaurants supply with the best. Horse cars, stages and elevated railroads all depart. You can live better for less money at the Grand Union Hotel than at any other first-class hotel in the city.

Marriages.

[Marriage notices over a month old not inserted.]
WALLACE-BERRY.—In Rochester, N. H., Sept. 7, by Rev. Charles W. Bradley, George H. Wallace, of Westbrook, Me., and Lucie A. Berry, of Gardiner, Me.
FERRALL-BROOKS.—In Kittery, Me., Sept. 7, at the residence of the bride's father, James H. Brooks, esq., by Rev. F. Grover, William L. Ferrall and Lillian A. Brooks, both of Kittery.
KROOK-NASON.—In Boston, Sept. 6, by Rev. Daniel Stoddard, Malvina H. Krook and J. Amanda Nason, both of Reading.
BOWEN-BROCK.—In Nantucket, Sept. 1, by Rev. George E. Brigham, Everett H. Bowen and Lillian A. Brock, both of Nantucket.
SOICHIKIND-BARNARD.—Sept. 7, by the same, William F. Soichikind, of Fall River, and Lillian A. Barnard, of Nantucket.
SMITH-LEWIS.—In Bangor, Me., Aug. 22, by Rev. A. S. Ladd, George F. Smith and Jane H. Lewis, both of Bangor.
WHITE-BIRNAR.—Sept. 30, by the same, Silas White and Mary Balar, both of Danforth, Me.
CONNOY-PURCHASE.—Sept. 4, by the same, Charles E. Connoy and Carrie E. Purchase, both of Portland.
CHERRY-COLE.—In Coche

The Family.

THE SHUNAMITE WOMAN.

"Did I desire a son of my lord? Did I not say, do not deceive me?"—2 Kings 4: 28.

Oh, did I ask a son, my lord,
Or with thee intercede,
A childless woman though I was,
Approach to Abraham's seed?

My heart was silent in my breast,
Maternal feelings slept;
Hast thou withheld the precious boon,
I ne'er should thus have wept.

My lord, the germ of mother love
That blossomed into life,
Hadst thou perished in the bud,
Though I a childless wife.

The life I gave ran close with mine,
Each feeling, thought, partook
The hue and coloring of mine,
E'en form, and voice, and look.

I watched him rise from feeblest step
To boyhood's sprightly gait;
Each wish was mine, and mine was his,
Deep love untouching by hate.

The birth of thought, the first desire
That shaped itself in speech,
Still lingers on my list'ning ear,
And life's sad lessons teach.

And our two souls in equal flow,
In streams so close, ran side by side,
The unlocked heart with newer life
Began when his began.

It blossomed like the rose, and shed
Its perfume far and near;
Joyed in his joy, hoped in his hope,
Feared when he felt a fear.

O man of God! would that my heart
Unfettered were, and free,
Unconscious of the touch of love,
Born of maternity!

And that to "dumb forgetfulness"
It backward could return;
Or men's' with her vivid fires
Would not so brightly burn.

For what will life now be to me,
Devoid of sweetest charms?
Shall I see that form again,
And clasp it in my arms?

He is a portion of my soul,
And of his soul never die,
His memory e'er will share with me
My immortality.

Cambridgeport, Mass.

REMINISCENCES.

BY REV. N. D. GEORGE.

[Concluded.]

The Gardner district at this time included the following appointments: Gardner, South Gardner, East Hallowell, West Pittston, Windsor, Washington, Union, Waldoboro, Friendship, Bristol, Newcomb, Nobleboro, Bremen, Boothbay, Townsend, East Pittston, Dresden, Wiscasset, Woolwich, Westport, Georgetown, Bath, Phillipsburg, Brunswick, Bowdoinham, and Richmond. None of these appointments required more than forty miles' travel from Gardner. The district was a pleasant one for those who desire such work. I soon found my way over this new field of labor. Two or three incidents: Rev. Mark R. Hopkins was stationed at Union, and as the time was near for a quarterly meeting, he wrote requesting me to come prepared to favor them with a lecture on Universalism at five o'clock on Sunday, stating that other ministers in the place joined him in the request. Accordingly, I lectured at the time, having a crowded house. As I was to speak but once, some of the strongest points in three lectures were selected, and having the gift of continuance, I spoke over two hours, holding the close attention of the audience during that time. At the close, in passing out of the church, when at the door, I found a man there in a high state of excitement. He had a crowd of young men around him to whom he was talking loud and fast; and turning to me, he said, "I have heard you to-night, sir, and with your belief you ought to have a sign painted upon this meeting-house, 'The Lord and Company.' My doctrine gives God credit for my salvation in the future state. It is a gift independent of my agency. But you think that God cannot save you without your help; and much more did this very zealous man say. He evidently had taken his lessons from the Universalist *Trumpet*, for the doctrine that human conduct here cannot possibly affect the future state, was the current theology of some of the leaders in the order at that day. It was a favorite saying of the editor of the *Trumpet* that he would as soon think of sowing grain in Massachusetts and reaping the crop in Ohio, as that a man's conduct here would in any way affect his future condition. When my assailant came to a pause (for he was a wordy man), I said to him—

"You are a farmer, I suppose?"

"Yes, I am, and I am not ashamed of it, for it is as good a calling as yours is; it is honorable business," etc.

He evidently designed to excite prejudice against me in the minds of the bystanders, as though I meant by the question to slur his calling. In reply it was said—

"I agree with you in regard to tilling the soil. There is no calling more honorable." The king himself is served by the field; and, furthermore, I was employed upon a farm two years myself, and never considered it any disgrace. I suppose, sir, that after you have toiled during the spring and summer and a good crop comes off in the autumn, you recognize God as the giver of it, do you not?"

"I do, for every good gift is from Him."

"You would not expect a crop unless you sowed the seed and took care of it while growing?"

"No, I am not so big a fool as to expect a crop without sowing."

"Well, then, since you consider a crop the gift of God, and admit that you must do something to obtain it, let me advise you to get a sign painted, 'The Lord and Company,' and put it up in your field."

Those who were listening saw the

point, and as I left I heard them advising him to get the sign, and promising him that they would help him put it up.

At another time, on a quarterly visit to Bristol, I was the guest of a Brother Ford. In my Sunday service, the day before, without making any direct attack upon Universalism, I made a few remarks, in a sermon, upon the fatherhood of God, which did not accord with the views of a Universalist present, and I was told that he would probably call to catechise me. Monday morning it rained powerfully, but in the distance he was seen coming, and soon entered the house about as wet as though he had been in a mill-pond. He at once introduced himself as one in search after truth, and as I was a presiding elder in the church, he thought I could help him, and pulling a paper from his wet pocket, with perhaps a dozen questions on it, he read one to me for an answer. It could have been easily answered and its force turned against his own doctrine, but I had no desire for a wrangle with such a man. But the following short dialogue took place:—

"Have you read the Bible for instruction relative to the questions you have?"

"I don't read the Bible much now, for I learned years ago what it contains."

"Not calling you a fool, I suppose you may have heard the old adage that fools may ask questions that wise men cannot answer. If you have read the Bible so much that it now needs no consultation, you have got far beyond me, and therefore I decline answering any of your questions; but I will give you a word of advice, which is, do not expose your health to severe rainstorms to catechise ministers, since, according to your theory, heavenly bliss is sure to all, whether they die cursing God or praying to Him. Or, if they die by deliberate suicide or in the act of murdering other men, heaven is theirs as soon as they die, or at the next conscious existence. If you are right, none can be fatally wrong; but if you are wrong, what then? Where shall the ungodly and the sinner appear? Think of these things, and trouble yourself less about the poor purblind Partialis, as you call them, who of course are included in your *all*." He received this advice as meekly as could be expected for so ardent a man, and on my next visit to Bristol he did not call on me.

Here let me say to the reader, that the conversations in incidents I give, are not exactly in the form in which they occurred, but bring out the facts substantially, and much of the language is in the precise form in which it was used. I have a very tenacious memory concerning things that transpired in my younger days. This, together with what I find from my own pen upon paper, enables me to be quite correct in the description of scenes in which I participated, especially if they were a little exciting. One incident more: When I visited Bath officially, I was usually entertained at the house of that noble man, George W. Duncan, or at Gen. James McClellan's. Mrs. McClellan's religious life was coeval with Methodism in Bath. Her husband came in afterward, but being a man of influence and means, he did good service in the cause of the Master. These were the parents of the wife of our esteemed Bro. J. B. Husted, of the N. E. Southern Conference. Mother McClellan, as she was called—and many of the needy here—she was indeed such to them—was an "elect lady," a most remarkable woman. She always had the worthy poor and needy upon her heart. She was a woman of great energy and decision in her religious life, so much so, in the early days of our church, that an aged minister said of her that "she was the Methodist Episcopal Church in Bath." Esteeming the itinerant ministers of that church highly in love for their works' sake, she often ministered to the wants of the poor and sick among them. I carried a carpet bag with a few conveniences in it, and always left it locked. As I was about leaving one day, she inquired, "Why do you keep your bag locked when you come here? We will not steal from it, or examine its contents. Don't keep it locked, and thus seem to distrust us." I did not comprehend the design at first, thinking it a little pleasantry; but my brain took it in after awhile; so the next time I enjoyed the hospitality of the family, the bag was left as requested. On taking it home, it was crowded full, and when it was opened, I took therefrom good cloth for a pair of pants, a nice pair of shoes for myself, material for children's clothing, groceries, etc., etc. I need not say that ever after when visiting there, it was deemed wise to leave the bag unlocked. It will be seen, too, how fortunate I was in the manufacture of the bag in giving it large dimensions. I have many pleasant memories of the two excellent Christian families named. There were others, perhaps many others, equally good in the place, but with them I was not so well acquainted, as the presiding elder was either sent or invited where his horse could be cared for as well as himself.

I have stated how I was made presiding elder. I will now tell how I was made a minister.

The question, "Why did you remain but two years upon Gardner District?" has been proposed to me several times. The following will show why. The next Conference was held in Saco, June 3, 1847, Bishop Hedding presiding. Wholly unexpected to the conference, as the subject of dividing the conference came up. Discussion followed, and a vote passed requesting the next General Conference to make such division, and thus it became necessary to arrange the districts in reference to such action. As the Kennebec River formed a part of the contemplated division line, the Gardner district, lying upon both sides of the river, was divided. As I was thrown off by the arrangement of the districts, Bishop Hedding, in a private interview, said I should have a district if I desired it, as there was no com-

plaint of my service, or I could be put upon a station if desired. Having my choice, and in view of going on to new ground if presiding elder, I chose a station, but not a word was spoken or even a hint given designating the place. When the cabinet came together again, I was requested to retire. In about ten minutes I was called in, and was informed by the Bishop that I was stationed at the Brick Chapel in Bangor. This was to me a surprise equally equal by my appointment as presiding elder two years before. Here we have a phase of the Methodist itinerancy, which, by the way, is the best system ever devised for the spread of the Gospel, and becoming the admiration and even the envy of some in other denominations. In May I moved from East Pittston to Gardner for the better schooling of my children, hired a house, purchased fuel for a year, had a good garden growing, had just become accustomed to district labor, having on hand horse, carriage and other things pertaining, and while at Conference a fifth daughter was added to the family, and now I was appointed to a station seventy miles away. In rather a poor condition to move, truly? But as I was not forced, but voluntarily connected myself with the itinerant system, I shed no tears, but endeavored to brace up and go as cheerfully as possible to the appointment, feeling that it was far better than by a dismissal from a church to be thrown out and be obliged to itinerate and preach trial sermons perhaps for months or years in search of a call.

Leaving my family well cared for, I repaired to Bangor to explore the field. Having served two charges on the Penobscot river—Ortington and Bangor—I was not unknown in Bangor, as I had exchanged with the ministers there and aided in protracted meetings. My reception was very cordial. This charge was considered one of the most important in the Conference. Men of the best talent had been stationed there, and other churches had for their pastors some of their most able men. Here, too, was the Theological Seminary, exerting, by its able professors and students, an extensive influence. I found a thin congregation, not so by any fault of my predecessor, Rev. W. F. Farrington, but by the establishment of a new society the year before on the opposite side of the city, of which that excellent man and faithful minister, Rev. H. M. Blake, was pastor. This new colony took from the old society some of the most active workers, while the most of the wealth remained in the old church. My association with other evangelical ministers in Bangor was both pleasant and profitable, meeting as we did every Monday morning in our respective study rooms, opening by prayer and giving brief accounts of our churches and Sunday services, and sometimes having a moral question up for discussion.

If it were my design to write of Bangor, much that was pleasant in the past might be presented, but just now some sad thoughts crowd the mind. One is this: Of the five beautiful daughters I took there, three were snatched away by the ruthless hand of death; the first near the close of my first year's pastorate, and the other two in the second year, all dying, by different forms of disease, in about eight months. Another is, that all the official members I found there have departed. Not one, I think, is left since Bro. Whittey and Burbank have gone. Our meetings were frequent, as it was the custom of the official board to meet every Monday night; and after leaving and officiating upon the Bangor district, then I met them quarterly, and in all this intercourse not a discordant word passed between us. There were also many other noble men and women with whom I formed a pleasant acquaintance, who have passed on before. Yet I am spared; and why? But why be sad when Christians depart?

"It is not death when souls depart,
If God depart not from the soul."

Oakdale, Mass.

WINGS.

An Answer to a Sigh.

Oh! the weary fret and wear
Of earth and all its care,
The frequent disappointments, and the pain of
hope deferred!

What has life but work and sorrow?
Does to-day and to-morrow
And the noise of many voices when men's
cries and groans are heard?

And the toll rings no reward,
And the love wins no regard,
And who spends himself for others is not
thanked my faithful friend!

So I looked upon all things,
And I sighed—Had I but wings
Like a dove then would I fly away from all
and be at rest.

Thus I thought, for I was weary,
And the day was very dreary;
And the quiet of the wilderness was what my
heart desired.

And the tears came in my eyes,
As I raised them to the skies—
Did the Father care, I wondered, that the
child had grown so tired?

Had I wings! But then to me
As I waited by the sea,
Came an answer, like a trumpet-call, to rouse
me into life:

And the half-forgotten duty
Rose in stern commanding beauty,
And the path led not to rest, but to nobler
work and strife.

"They that wait on God at length
Shall renew the falling strength;"
(This the word that came in answer, and re-
solved my fretful plans!)

"Shall mount up with wings as eagles,
They shall run and not be weary,
And along the way of holiness shall walk,
and shall not faint."

Wings? Oh, there were wings, indeed,
To be given to my need,
But I might have wings to soar with, not to
drop in aimless rest.

For God gives the wings to rise
Ever upward to the skies,
To the glory of His presence, to the highest
and the best.

"They that wait upon the Lord."
Oh, the comfort of that word!
The most tried can do this waiting, and the
timid be made strong.

I will try and wait, I said—
And He raised the drooping head,
Then the weakness was gone, and the sigh
was changed to song.

—MARLANE FARMINGHAM, in *Christian World*.

MINISTERIAL VACATIONS.

There has been much desultory discussion this season, both in the religious and in the secular press, upon the subject of ministerial vacations. The subject is not a new one, but it is interesting to notice the points of view from which it is regarded. Some of the religious papers, and in particular some clerical writers in them, appear to resent all discussion, and evidently regard the long summer vacation, with an occasional longer outing in Europe, as an inalienable privilege of the clergy, the propriety of which it is little less than sacrilege to dispute. On the other hand, some of the criticisms of the practice have been equally extreme and unreasonable. The subject is really a serious one, which must force itself upon the consideration of the churches. There can be little question that the general exodus of clergymen during the summer months is a serious injury to the churches. In any city, it is only a small part of the community which, even in the midsummer heats, can afford to be absent for any considerable time from its ordinary round of duties. The shepherds of the flock, but the flocks remain, albeit with scanty pasturage. The presence of daily burdens, the peril of temptations, the need of consolation are felt no less in summer than in winter. Why should the churches withhold their help at that time? Instead of closing their doors, why should they not open them a little more widely and reach out after those who rarely enter them? This is what is being done at Trinity this season, and the size of the congregations indicates that the experiment is appreciated.

From the practice of ministerial vacations, as it generally prevails, two injurious inferences are drawn—neither of which, perhaps, is quite just, while both are common and natural. One is that ministers, as a class, claim different treatment from that which is accorded to workers in other fields. Doctors of medicine do not go to Europe in shoals, as the summer comes on. The various summer resorts are not popular with lawyers or editors or civil engineers or merchants, upon a week's or two months' outing. The inquiry is inevitable: Are ministers, as a class, physical weaklings? Or, is the work in which they are engaged less serious and earnest than that which holds the doctor to his daily round, or the lawyer to his office, or the editor to his press, or the merchant to his store? Inference which is drawn from the practice is that religion itself is a matter of times and seasons. Relaxation, not to say abandonment of religious duties in the summer, may be atoned for by an extra period of later on. And so it comes to pass that the churches make progress by spurts, wasting weeks in the autumn in an effort to recover ground lost in the summer, and concentrating their religious activity in a few months of winter and early spring. This may be the best method, but people who search the New Testament do find warrant for it have a long and interesting study before them. One does not need to endorse the indiscriminate criticism which is made of the prevailing practice to perceive that the practice is susceptible of improvement. Without depriving ministers of their vacation, and even without abridging these seasons of rest, it would be possible to improve upon the present state of things. A minister might divide his vacation, or he might arrange with a neighboring clergyman so that one should minister to both churches while the other was away, or he might effect a change of pulpits for a series of Sundays with a minister at a distance. Under either of these plans the religious activity of a church would be less interrupted than at present. Some allowance must be made as regards both ministers and churches for the inconvenience attending midsummer vacation, but it does not follow that either ministers or churches should go into a state of suspension animation.—*Boston Herald.*

FANCY WORK.

BY A MINISTER'S WIFE.

It was at a district missionary meeting in Worcester, one day last year, that I got a new idea about fancy work.

We had finished dinner, and were grouped around our good district secretary, like school-girls around their teacher, enjoying a pleasant chat. Some one had just remarked that her duties must take a good share of her time, when that woman, whose sisters live in every place, added significantly: "I don't see, Mrs. K., how you can find time for so much missionary work." She did not say "without neglecting your home duties," but she looked it, and the sensitive heart of the district secretary felt the implied reproach.

"Well, my sisters," Mrs. K. said slowly and almost sadly, "this work does take all the time I can spare from my home duties. I don't get time to paint and embroider as many of you do. This missionary work is my fancy work," she added brightly, with a pleasant smile.

A little silence fell upon us, then a sister, who sat next her, said softly, "You have a beautiful Pattern," and another said, "We shall see the beauty of your work when it is all spread out."

This, then, it seems to me, answers that oft-repeated question whether missionary and other workers neglect their homes for outside duties. I do not believe they do. I heard Captain Tribble, at Northampton, say that the year had three hundred and sixty-eight days for him; so time seems to lengthen itself out for those who do the Master's service.

Nevertheless, I always look over the two small pairs of pants that must do duty while I am away at a missionary meeting, with many misgivings. How do I know what "moving accidents by flood and field"—and fences—those half-worn garments will receive before I get home? Then some one may say, "Their mother is off sewing for the heathen, and alas! for the poor little heathen at home!" I am convinced that nothing short of a patent pair of pants, with sections of stove-pipe for legs, and a copper seat, firmly riveted on, will cast undimmed lustre on a mamma absent at a missionary meeting.

But let us not be among those who would speak disparagingly of a woman's devotion to Christian work. She may not leave behind her any rag carpets, or knit rugs, or marvelous crazy quilts, but she is following a "Beautiful Pattern," and angels will admire her work when it is "all spread out."

Greenfield, Mass.

FATE AND F. EEDOM.

[An extract from a new pamphlet on "Law and Grace in the Divine Government of Man," by REV. E. S. STANLEY, South Manchester, Conn.]

However good the great creative Will made man,
We fall to see how God could make him subject to His plan
Without the gift of Freedom. Therefore,
If made truly free,
There unavoidably came, of sin, a Possibility.

In this God did not produce sin, nor for it the least need;
Nor yet impart a disposition to any such misdeed.

He hung contingencies in human will and knew man could,
And balance'd things by penal law against the human Word.

Now, if we would not say that civil freedom causes sin,
Then let us be as just with God, lest Satan take us in.

The Little Folks.

HOW THE PROMISE WAS TRUE.

"When my father and mother forsake me, then the Lord will take me up."

BY BATTIE E. COOPER.

A miserable room, up two flights of rickety stairs, in a tenement house that looked as though it was about to sink to the ground in despair at the utter wretchedness about it! Rags and papers stared from the broken windows. Doors hung by broken hinges. The very chimneys were bowing beneath their load of shame. Foul odors and fumes rose from the cellars, burst from the windows, poured down the stairs.

The people were such as you might expect to find in such a place—sloven, blue-eyed, shambling people; fierce-looking, evil-eyed men, such as any respectable person would be afraid to meet alone; some brazen-faced women, as much to be feared as the men; others that looked more like the houses in which they lived—as though they were frightened at all the sin and misery about them, and were only waiting for a chance to slip out of the world and be well rid of it all. But the crowning horror of it all were the poor little children, brought there by no will of their own, to be reared in this hot-house of Satan. Surely, he must have prided himself on his success with it!

Amid it all, in this one little miserable room, up the two flights of rickety stairs, three little children were crowded at a window to get the last rays of the setting sun. Slowly they faded away, and as the darkness settled about them, one by one the lights shone out from the windows and streets like stars in a dark sky—a faint semblance of their copy above.

A low moan sounded in the room. The oldest boy, a child of nine, ran to a corner of the room where, on a pile of straw covered with old quilts, lay a woman wasted away by want and sickness. "Call Mrs. Maloney," came in a faint whisper. The child hastened to obey. A stout, good-natured Irish woman came at once.

"Poor heart! She couldn't stand it no longer, could she? Sure an' she's most through wid it all. Is you feeling much worse, is it?" tenderly stooping over the pallet. "No, only a bit o' supper, I'll wager. Jist g't along into my room wid de whole of yez, an' tell Jinnie to give yer some."

As she watched them eagerly obey, she muttered, "Sure, an' wouldn't I like to see the father of yez hung high to a tree, the villain!"

"Come close," came from the bed. Leaning over, she received the dying woman's commission to, in some way care for her children when she should be gone, and accepted it. In the morning three little motherless children sat by Mrs. Maloney's hearth.

The mother's story, similar to so many others, is soon told. She had married a smart young man, but soon found out that he enjoyed taking a drink now and then. Her entreaties to him to stop were made light of. The habit increased; he became unreliable at his work, and lost place after place, until he grew discouraged and reckless, and drifted with the tide. His next little home to which he had brought his wife had long since slipped from him. The little children had been sent to win him back; but all in vain! He had been obliged to move his family to a poorer and still poorer place, until, bringing them here, the sight seemed too much for him to bear, and he had left them to their misery, and for months had not been seen or heard from. Worn out with overwork and heart-broken, the mother had at last given up the struggle, and—died.

So here sat the three little children by Mrs. Maloney's hearth—homeless, friendless little waifs! What was to be done with them? The city officer came to take charge of all that was left of their mother, and to carry them to the poor-house. But Mrs. Maloney curiously informed him that "the poor childer was left to her, and she would take care of them." Without much dissent he went on his way. Still there sat the three children, Hiram, Walter and Nellie. She had her own cares to attend to, her own family to work for. She could not keep them long, yet she would not betray her trust.

Several neighbors dropped in to see them, among them Mrs. Clough, who told Mrs. Maloney of a children's home in the city, where, when she had been sick for several weeks, they had boarded her children for nothing—a fine place too, and where they took children.

to find homes for them. Mrs. Maloney was much pleased with the account she heard of it. Accordingly, the next morning, the two women, accompanied by the children, went to see what arrangement could be made for them. The officers readily consented to take them in, and within three days from that night when they had been left orphans, their papers were made out and they were established in their new home. It was a new world to them as well. They could not remember ever having lived in so fine a place. They found eighty happy children already there, playing and working. The rooms, full of little white beds all set in straight rows, pleased them wonderfully. The dining-room, with its long white tables and rows of stools, was a great place of interest to them.

They were all taken to the school-room and shown to their places; and now began a new life with them. They did not forget their mother, oh, no! nor even their miserable father. But there was nothing else to hold them to the old life; and now, transplanted from the garden of foul weeds to a place where it was carefully nourished, the good seed sown by the mother's hand began to take root and grow. Now, well-clothed, well-fed and well-cared for, they passed many happy days. They found others there who had come from homes as miserable as their own, although that was little talked of. They sometimes cried for fear their father would come and take them away, but he never did. As the weeks went on, they grew to love very dearly their new home, the children in it, and the ones who so kindly cared for them.

[Concluded next week.]

GOLDEN ROD.

O golden rod! sweet golden rod!
Bride of the autumn sun;
Has he kissed thy blossoms this yellow
morn'g,
And tinged them one by one?

Did the crickets sing at thy christening,
When, in his warm embrace,
He gave thee love from his fount above,
And beauty, and cheer, and grace?

He brightens the asters, but thou stay'st;
He reddens the sunnyside tree;
And the climatis loses its snowy bloom,
But he's true as truth to thee.

Scattered on mountain top or plain,
Unseen by human eye,
He turns thy fringes to burnished gold
By love's sweet alchemy.

And then, when the chill November comes,
And the flowers their work have done,
Thou art still unchanged, dear golden rod,
Bride of the autumn sun!

—SARAH K. BOLTON, in *Brooklyn Magazine*.

For Young and Old.

—Weeping Widow: "And such a good man, sir!" *Busy Undertaker*: "No doubt, no doubt, but a little while—a little while for the average man."

—An advertisement reads: "Wanted, a young man to be partly out of doors and partly behind the counter, and the Cleveland Leader asks, 'What will be the result when the door slams?'"

—Housekeeper (to new cook just imported): "Bridget, how do things keep in the new refrigerator?" *Bridget*: "Well, munn, they all seem to kape pretty well, barrin' the dice, which 'pears to milt ivery blessed day."

—Major (rocking Nelly on his knee for Aunt Mary's sake): "I suppose this is what you like, Nelly?" "Yes, it's very nice. But I rode on a real donkey yesterday—I mean one with four legs, you know."

—A cryer in a Massachusetts town, whose duty it was to announce auctions, lectures, etc., was needed one day, and those who went to find him were greeted by the following rather equivocal sign nailed upon the door: "No crying for three weeks on account of the death of wife."

—There was a new baby in the family. It was a small one. Its little five-year-old sister watched it carefully for a few minutes, and then turned to the maternal head of the family, and said: "Mamma, couldn't papa have paid another dollar and got a larger one?"

—"I called on Miss Snobson, last night," said young Sims, indignantly, "and when I went in she frowned and said, 'You here again?' Then she yawned all the evening, and looked at the clock, and when I went away she didn't shake hands or ask me to come again. Now, if she does that many more times I'll stop going there."

—Little Charlie: "Papa, will you buy me a drum?" *Fool father*: "Ah, but my boy, you will disturb me very much if I do." *Charlie*: "Oh, no, papa, I won't drum except when you're asleep."

—A Cohasset fisherman employed a newly arrived Irishman, who said he knew all about the business, to haul the lobster pots, of which he had many about the rocks off that place. Upon Paddy returning from his first trip, he was met by his employer, who was much astonished to not see him, and asked him where he was, and upon inquiring the reasons, was surprised at the reply that "he was none of them, for they were all green, an' I threw them overboard."

—At a concert at the Peabody, in Baltimore, the other day, while a performer was playing one of Bach's fugues, a gaily dressed young girl turned to a music-loving gentleman next to her and said in an ecstatic whisper: "Aren't Ba(t)-h's fugues jist lovely?" The gentleman dryly replied: "Beautiful." The young lady kept on chattering about "Ba(t)-h's fugues," much to the disgust of the man. As she came close to him and said: "Is Ba(t)-h composing still?" "No, madam," replied he gravely, "it is probable he is decomposing." The young lady said never a word.

Gems of Thought.

—Speaking without thinking is shooting without taking aim. —Miss Carey.

—Inward suffering is the worst form of Nemesis. —Adam Bede.

—View the fortitude of your Divine Leader, and endeavor to march on in His steps. —Dodgson.

O favors every year made new!
O gifts with rain and sunshine sent!
The bounty overruns our due.
The fullness shames our discontent. —Whittier.

—The commonplaces of our faith are the food upon which our faith will most richly feed. —Dr. A. MacLaren.

—There are people who would do great acts; but, because they wait for great opportunities, life passes, and the acts of love are not done

MORADABAD HIGH SCHOOL, INDIA.

BY REV. R. HOSKINS.

The city of Moradabad is the centre of a large and constantly-increasing mission work. In hundreds of villages surrounding the city are found native Christian children. Usually there are only a few Christian boys in each village, so that it is difficult to make suitable school arrangements. We have not felt satisfied to have the children grow up ignorant in these debasing heathen surroundings, and so we have sought to gather them for instruction into the Central School at Moradabad.

In seventy places we have established small primary schools, which have become feeders to the main school. A friend of our work has made provision for the board and clothing of one hundred boys while studying in this Central School, who are selected from these primary schools because of their merits.

Many of our converts are from the lower walks of life; they have been debased and not allowed the hope of rising in the social scale. Their degradation has been so complete, and the spirit that degraded them has been so dominant, that they had lost all desire to assert their manhood, but now new hope has risen in them. Christianity comes to deliver them from bondage, temporal and spiritual. The older men have been so long accustomed to the degradation, that they lay a measure without ambition; but the youth of the Christian communities see an open door before them, and they seek and obtain a recognition of their rights.

Some of the noblest characters in our work are the sons of these degraded and spiritless parents. But the spirit that thrust down and debased the parents is not dead. Even now those who have become Christians are not allowed the privilege of study in the government schools. In their own villages this aspiration for education and manhood is rigidly repressed by their heathen neighbors; their only hope is in the gentle influences of the Gospel. This Central School at Moradabad has been in existence twenty-five years, and during most of this time Rev. E. W. Parker has had charge of it. It is a very busy hive; there are three hundred boys present during school hours. Preaching services are held at night with a crowded house, and the Sunday-school of six hundred pupils is a most inviting and cheerful place. In the school-house, a gallery is so arranged that the timorous, secluded women of the zenanas can attend any of the services without molestation; they are attracted by the scriptural lectures which are frequently given; they see and hear without being seen.

In this school the poor boy from the village stands on an equality with all the others; he is neatly dressed and well behaved, and soon engages in the sports, and recognizes that he is as good as anybody else. What a revelation this is to him! Up to the time of entering this school, he had been despised and shunned; now a delicious sense of personal worth steals over him.

But not all of our converts are from among the lowly and depressed; many are gathered from the higher classes; but in the Christian community every man stands on his own merits, his caste origin avails little, he is estimated for what he is, or for what he can do. This is very different from the custom of the land, for usually an ignorant boor of high caste obtains more consideration than a reliable, capable man of low caste origin.

Bro. Parker has brought this school up to a very high state of efficiency. It is emphatically a Christian school; the Bible is taught in all the classes, and the school is daily opened by prayer and reading of the Word of God.

There has always been a lack of money for securing and retaining capable teachers, so that for years Bro. Parker and other resident missionaries have spent a good portion of their time teaching and superintending the instruction. This should not be so, and the North India Conference at its last session requested me to secure the needed endowment. The staff of teachers, salaries and endowment required are as follows:—

	Yearly salary.	Endowment needed.
1. Head Master,	\$100.00	\$100.00
2. Second Master,	50.00	50.00
3. Third "	30.00	30.00
4. Fourth "	20.00	20.00
5. Fifth "	15.00	15.00
6. Sixth "	10.00	10.00
7. Seventh "	8.00	8.00
8. Eighth "	6.00	6.00
9. Ninth "	5.00	5.00
10. Tenth "	4.00	4.00
Total,	\$717.00	\$717.00

Bro. and Sister Parker are well known and highly respected throughout our church; they were very efficient in the organization of the Woman's Foreign Missionary Society, and during their recent visit to their home-land they spent most of their resting time in presenting to the churches the claims of missions, and especially of the woman's work. Mrs. Parker is a most devoted worker among the women, giving her whole time and strength to it, and that without compensation. No other woman in the field has done such efficient service in the way of vividly and constantly reporting the condition and needs of the work to the home churches. It has been suggested that some testimonial of respect and esteem for these devoted workers should be given. What more fitting recognition could be made, than this very endowment, which would make that work permanent and doubly efficient, for which they have struggled for years? In some churches bands of young people have been organized to gather money for this endowment; they will pay in what they secure, with the understanding that neither principal nor interest shall be used until the full amount required for the teachership shall be obtained. At the last session of the North India Conference, money was given to found a teachership in memory of Rev. C. W. Judd, and another teachership

ership has been undertaken by a minister who spent several years in our India Mission, Rev. F. M. Wheeler. In some cases individual churches will fully endow a teachership, paying by instalments what they raise; other churches will contribute to the General Endowment Fund.

These are the facts, and these are the needs. There can be no better way of promoting the kingdom of God than by building up this fund. Long after this generation shall pass away, this school will continue its beneficent work. If further information should be desired, address Rev. E. W. Parker, Moradabad, India; or the writer at 805 Broadway, New York, until Oct. 1, 1886; after that date, Bareilly, India. J. P. Magee, esq., 38 Bromfield St., Boston, Mass., will receive and forward to India money contributed for this purpose.

A CALL FOR WITHHOLDING JUDGMENT.

MR. EDITOR: In ZION'S HERALD of Aug. 25, you make "Editorial Comment" on the Somerville poisoning case, and speak of the "accomplice" of Mrs. Robinson in terms which hold him up as a hypocrite. When a man is unfortunately under suspicion of wrongdoing, he has a right to put forward and to claim a hearing for his previously-made good record.

Now, in the case of this "accomplice," Brother Thomas R. Smith, what is the record? He has been a member of the Methodist Church for nearly forty years; connected with several local churches in this vicinity; superintendent of the Sunday-schools in both the Chelsea churches, and I think, also of other schools; a prominent man in praying bands, and an active church worker. He has numerous acquaintances in this neighborhood, many who have known him for a generation, and they probably are ready, one and all, to testify to his kindness of disposition, and his willingness to help others even when involving labor and sacrifice for himself.

So far the only known evidence against him is the statement of the dying man that "nobody but his mother and Mr. Smith had given him medicine." Mr. Smith watched with the young man, and that is just how Mr. Smith would be likely to be employed under the circumstances. Of course it was the watchman's business and duty to administer medicine. What evidence is yet to be adduced, is known only to the officers of the law; but until such evidence is made known, the antecedent improbability of Bro. Smith having been engaged in this horrible business, is very great. He has not always displayed good judgment in the conduct of affairs, but it will be hard to find one of his acquaintances, who, a priori, will believe him capable of conceiving, executing, or conniving at crime. Until he is proved guilty, let his brethren, at least, believe him not guilty.

THOMAS GREEN.

NOTES FROM THE NORTHAMPTON CAMP-MEETING.

BY REV. E. STUART BEST.

Just returned from Northampton camp-meeting, invigorated both in soul and body. The meeting was a great success in every particular—a first-rate feast of tabernacles. It opened on Monday, Aug. 23, and closed at noon on Monday, the 30th. This, we believe, was the first camp-meeting under the direction of our presiding elder, Rev. G. F. Eaton. If he continues as he has commenced, he will soon stand unrivaled and alone, the model camp-meeting superintendent. Kindly, quietly and wisely he held the meeting in his grasp, but few ever saw the hand that so skillfully controlled all its interests. Hidden power is akin to omnipotence. The ministers present all seemed united in laboring for one, and only one object—the glory of God. To this work they were thoroughly consecrated; to secure it they labored with unflagging zeal.

The preaching was eminently evangelical and earnest; to market at a Methodist camp-meeting for the watered stock of Andover orthodoxy. The first sermon was by Rev. C. R. Sherman; his text was James 4: 14; his theme, no real life apart from God's service. The discourse was a demonstration that ministers' sons make our best ministers. Tuesday morning, Rev. F. Allen preached; text, 1 Cor. 3: 9; theme, Christian work and its encouragement—a grand sermon, full of force and cheer to the toiler in the Lord's vineyard. The afternoon preacher was Rev. G. C. Osgood; text, John 14: 22; theme, the spiritual manifestation of the Son of God—another minister's son, demonstrating again that the hereditary ministry is the best. In the evening, Rev. Charles H. Hanford preached from Psalms 118: 25; his theme, the church's prosperity and the source whence it flows. To hear this sermon was to find out the secret of the great revival in Chichester during the last year.

Wednesday morning the preacher was Rev. H. Matthews; text, John 11: 40; the glory of God, seen only by the believing eye—chaste in style, forcible in argument, and fervent in its delivery. In the afternoon Dr. L. B. Bates, of Boston, preached from 1 Tim. 1: 15. His sermon, but above all the crowds that bowed around the altar seeking the salvation of which he preached, showed a true successor of the great Apostle, and another minister's son, worthy of his sainted father. In the evening he was followed by Rev. G. W. Mansfield, whose text was Matt. 5: 8. His sermon, full of unction and earnestness, was greatly blessed to the congregation.

Thursday morning Rev. W. J. Heath, a minister's son, proving again the blessedness of an apostolic ancestry, almost entranced his audience by a rich discourse from Luke 24: 32. We felt like saying, as we listened, with

the two disciples of whom he preached, "Did not our hearts burn within us while he talked with us in the way and opened to us the Scriptures?" In the afternoon an immense audience listened with deep interest to Rev. W. N. Brodbeck, of Tremont Street, Boston, who preached to us of the wickedness and folly of ancient Israel in desiring a king, and showing that the same course of folly and wickedness is followed still by all who reject God's counsels and persist in having their own way. They find a king, but sell themselves into slavery. So the preacher faithfully warned the people of Methodism against aping the forms and doctrines of other denominations, showing that through their distinct peculiarities they have won all their triumph; defeat has always followed when those Methodist peculiarities have been abandoned. It was noticed by some one, as the preacher turned over the pages of his manuscript, that among the innovations which he denounced, he said nothing against the reading of sermons. The occasion was a grand one, and the enthusiasm aroused by the preacher quite phenomenal for a New England audience. Dr. Brodbeck is the son of a minister, and another demonstration of the blessedness of a ministerial ancestry. In the evening Dr. Cushman, formerly of New Hampshire Conference, now presiding elder of New Orleans district, gave a glorious sermon from Hab. 3: 2. Much of the revival power for which the prophet prayed, rested upon the preacher and his audience. The people were deeply interested when they learned of the important work going on in the South among the colored race, and without any public appeal, in a very quiet way a good many dollars found their way into the hands of Presiding Elder Cushman for the cause he represented.

Friday morning Rev. George Skene was the preacher; text, Judges 6: 12. His enthusiasm was contagious, and his manly, eloquent utterances went straight to every heart. The afternoon was given to the Woman's Foreign Missionary Society. The principal address was made by Mrs. Julia Lore McGrew, M. D., a minister's daughter. Her account of her labors in India was deeply interesting. The meeting was a marked success. And yet we heard several express a regret that it should come in at the time it did, as it tended to mar the continuity of the preaching and altar services. Some of the most devoted members of the society were free to say that it would be better for both camp-meeting and Missionary Society if their work should be kept distinct; that a day before the camp-meeting, as a revival service opens, or a day at the close set apart for the consideration of the several benevolences of our church, would be of superior advantage to all these enterprises. In the evening there was a preaching service, the sermon being by Rev. G. M. Smiley, of Greenfield; text, Psalms 8: 4. The discourse showed great ability and fine taste on the part of the preacher, but did not quite satisfy some of the critics in the local press; but this, after all, may prove its strongest recommendation. Some of our reporters for the secular press know as much about a sermon as Jonah's whale did about the destruction of Nineveh.

Saturday morning Rev. George H. Cheney preached from John 16: 8—the mission of the Comforter, tender, devout, and pungent. In the afternoon, a sermon was delivered by Rev. W. N. Richardson, on "Strive to enter in at the strait gate," Matt. 7: 13—earnest, clear, convincing. How forcible are right words! In the evening the preacher was Rev. E. Stuart Best; text, James 5: 19, 20. Of the merits or demerits of this discourse, we are not in a position to form a judgment.

Sunday—"O day of rest and gladness!"—services were held at the stand. The love-feast commenced at about 8 o'clock; the testimonies were melting, cheering, instructing, and inspiring, pouring in on every side, a whole sea of rising at a time, and one bringing in a testimony for all the others. It was good to be there. We felt like shouting with the great leader of God's ancient people: "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." The first sermon of the day was preached by Rev. J. M. Leonard, of Westfield; text, Psalms 8: 6. By the way, this text was quite a favorite with the preachers at Northampton camp-meeting. Two of them preached from it, and a third intended doing so, but the question of the Psalmist is still unanswered. The theme has never heard more brought out of it than upon this occasion; we have seldom listened to a richer or more spiritual discourse. In the afternoon, our presiding elder, Rev. G. F. Eaton, was induced, by the very urgent request of his brethren, to supply the place of a distinguished preacher who was unable to be present. His text was from Isaiah 1: 18. If our presiding elder can always furnish so good a substitute, there will be few disappointments to complain of. His sermon was well received by the immense audience to whom it was addressed, and was in every way worthy of the attention with which they listened. Dr. C. S. Rogers, of Springfield, gave us the valedictory sermon of the occasion; text, Heb. 3: 7. God's voice was heard in the voice of His servant, while with pathos and power he told them how God talked with men, and urged them to receive the message of salvation. The precious prayer-meeting that followed, and the altar crowded with seekers after God, showed how the Holy Spirit applied the appeals of His servant and honored his faithful labors.

On Monday morning the public services were closed by addresses from Revs. W. H. Adams, James F. Meers, and A. W. Baird. Their words were

wise, inspiring and precious, and made deep impressions on a very impressive congregation.

The singing was led by Rev. Alfred Woods, who seemed to excel himself. Choir and congregation were delighted and edified. The echoes of their sweet songs of Zion still linger round our spirit, and fill our heart with gratitude and praise.

We know of no more delightful spot in all the land for a camp-meeting than this beautiful grove in Northampton. Guarded by lofty mountains, and fringed with luxuriant meadows through which roll the rippling waters of the grand Connecticut, it makes the beholder almost imagine that he has reached an outpost of Paradise. The trustees of these grounds have added a great deal to the convenience and attractiveness of the place, and the people who attend here have loyally sustained them in the work. Last year, chiefly through the persistent efforts of our former presiding elder, Rev. N. Fellows, \$2,000 were raised among the several churches of the district, and applied to the reduction of the debt on the property. To this, after paying for improvements and meeting current expenses, the trustees were able to add about \$600. The reduction of the debt thus far places the trustees in quite easy circumstances, and adds greatly to the interest and courage of the societies who come here to worship. Three fine new chapels have just been erected, and four or five more are all ready to be built for the next camp-meeting.

Heading Camp-meeting. The heading camp-meeting began August 23, and closed the following Saturday morning. In length of time it is like the old four days' meetings. It is held long enough to get the people in a condition to begin work, then it closes. If it could be continued as much longer, more might be done. "But then it would have to be held over Sabbath," says one, "and that we never do. We don't believe in desecrating God's day by inviting the multitude there." We most heartily endorse the sentiment that is against such a Sunday camp-meeting; but enclose the grounds, and close the gates over the Sabbath, and everything will be as quiet as a New England village. The reply comes, "It can't be done." But it is done. Chautauqua does it with ten thousand people on the grounds from Saturday night to Monday morning. Framingham does it, and cares for twenty-five hundred. It certainly can be done.

But this is a divergence from the original thought of writing of the camp-meeting. The services began Monday afternoon with a sermon by Rev. H. E. Allen. This was followed with a sacramental service at six o'clock, and the usual tent meetings. Tuesday's sermons were by Revs. J. A. Bowler, Hugh Montgomery of Worcester, and G. A. McLaughlin; Wednesday, Thos. Tyrie, Bro. Hutchins of the Wilmington Conference, and W. C. Bartlett; Thursday, J. M. Durrell, D. H. Ela of the N. E. Conference, and O. S. Baketel; Friday, C. W. Bradlee, C. J. Fowler, and A. McGregor. The services were all well attended. Some of the tents were crowded to overflowing. A good many were converted, and a goodly number entered into the experience of the higher life. How many, we are not able to say. The sermons were generally able and clear presentations of the truth. The power of God was present in all the services, and some of the brethren seemed especially helped in preaching. The presiding elder, Bro. Dunning, kept the general direction of the meetings in his hands, and was active on all sides for its success.

During the week two new society houses were dedicated—one by the church of Pleasant Street, Salem, the other by the First Church, Manchester. Both of them were very neat and tasteful buildings. The latter is called the "Emerson Memorial Chapel," in honor of one of the old members of the society who died some time ago. The services of dedication were largely attended and very interesting. They were in charge of the pastors of the churches; Rev. E. L. House, the former, and Rev. J. W. Bean, the latter.

On Friday morning occurred the annual love-feast, in charge of Rev. Otis Cole. It was a season of refreshing. Testimonies came thick, fast, and pointed. One hundred and fifty spoke in less than an hour and a half, besides singing many times. At the close, when the invitation was given to all who had not an opportunity to speak, and who would like to bear witness for Christ, to rise, almost the entire audience rose to their feet.

The meeting closed Saturday morning with an old-fashioned handshaking service. All gathered at the stand for brief religious exercises, then a procession was formed, headed by the presiding elder and Father Eastman. The preachers fell in line, and the people followed. All joined in singing as we marched round the auditorium. Then a halt was called, and the people, passing along the line, shook hands with the preachers, and then with each other. This being ended, the benediction was pronounced by Bro. Dunning, and very soon the crowd began to scatter. The rains were thorough, and before night the camp-ground was well-nigh deserted, and the people once more settled in their homes and ready for the usual round of activities. What are the results of these summer gatherings? No one can tell now; but without doubt a great deal depends on the care the new convert or the newly-baptized member receives when they get home. The church has a duty, as well as the pastor, in giving encouragement to these. The new-born need help and care that they may grow; those who have been brought into the richer experience of full salvation, are to be a help to the weaker ones of the church; and it is to be hoped that no difference in opinion will arise to hinder them from helping, or others from being

helped. Oh, that the fires that have been kindled may blaze all over the Conference, and thousands be converted!

B.

Sterling Camp-meeting.

The thirty-fifth annual camp-meeting on this old historic ground was held August 23-28. The preliminary meeting of the pastors and their wives, held Aug. 5, and the temperance meeting of Aug. 21, have already been reported in the HERALD.

Dr. G. S. Chadbourne, presiding elder of the North Boston district, had charge of the services, and won all hearts by his consecrated tact and devotion. The natural and heavenly forces conspired to make the meeting a glorious success. The weather was all that could be desired, so that there was no interruption of the services at the stand. The Holy Spirit manifested His presence in a wonderful manner from the beginning to the close of the meeting. An atmosphere of harmony and sweetness pervaded the entire encampment. The old doctrines of the Gospel were never preached more plainly than at this meeting. The sermons were all timely and earnest, and the speakers were manifestly aided by the Holy Ghost.

The opening sermon this year was preached on Monday afternoon, instead of in the evening, as heretofore, and instead of closing on Friday evening as has been the custom for several years, the love-feast was held on Saturday morning, and was a fitting close to what was said by many who have attended all the meetings of the past, to be "the best meeting held on the ground."

The following-named brethren preached in the order in which their names occur: E. A. Smith, C. W. Wilder, W. P. Ray, S. F. Upham, D. I. G. Ross, E. P. King, W. N. Brodbeck, A. H. Herick, J. M. Avann, B. B. Bates, D. D. W. T. Perrin, G. Whitaker, H. Montgomery, J. N. Short.

The love-feast of Saturday morning was a "season long to be remembered" by the 305 who witnessed for Christ, and all others who were present. Bro. William Smith, of Hudson, acted as chorister, and proved himself to be "the right man in the right place." Willie G. Hambleton, late organist of the Warren St. M. E. Church, Boston Highlands, and son of our Brother W. J. Hambleton, of Oakdale, presided at the organ with great acceptability.

The number of people in attendance was larger than for many years. It is estimated by good judges that there were fully three thousand persons in the audience on Thursday afternoon, to say nothing of large numbers who were not present at the service. The old days of power at Sterling camp-ground seemed to have returned, and the success of this year does not indicate the speedy dying out of camp-meetings or the camp-meeting spirit.

C. W. WILDER.

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"I was severely afflicted with scrofula, and for over a year had two running sores on my neck. Took five bottles of Hood's Sarsaparilla, and consider myself cured." C. E. LOVEJOY, Lowell, Mass.

C. A. Arnold, Arnold, Me., had scrofulous sores for seven years, spring and fall. Hood's Sarsaparilla cured him.

Salt Rheum

William Spies, Elyria, O., suffered greatly from erysipelas and salt rheum, caused by handling tobacco. At times his hands would crack open and bleed. He tried various preparations without aid; finally took Hood's Sarsaparilla, and now says: "I am entirely well." "My son had salt rheum on his hands and on the calves of his legs. He took Hood's Sarsaparilla and is entirely cured." J. B. STANTON, Mt. Vernon, Ohio.

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Obituaries.

[All obituaries are now limited to a maximum of forty lines each. For every line exceeding this number twenty cents is charged.]

Brother J. Z. WETTERBEE was born at Concord, Mass., Sept. 24, 1825, and died in Princeton, Mass., July 2, 1886.

The death of Bro. Wetterbee was quite sudden and unexpected, as he was apparently in his usual health a few hours before. His death was caused by a stroke of paralysis. The funeral took place July 5, at the M. E. Church, in the presence of a large congregation. Rev. J. W. Lewis, of Clinton, conducted the service, assisted by Rev. F. A. Everett, the presiding pastor.

For many years Bro. Wetterbee has been an official member of the M. E. Church. At the age of twenty-one he moved to Princeton, and at about that time experienced religious under the labors of Rev. J. W. Lewis. During a residence of forty-two years in Princeton, he won the respect and esteem of his fellow citizens. The writer, having known him intimately during the past few years, would cheerfully pay a tribute to the memory of our deceased brother.

He was a man of strict integrity and uprightness. He was courteous and kind. He was both cautious and prudent, and being so, would not act in any matter if he thought it at all inadvisable; but he would vigorously sustain any action that commended itself to his judgment. He was a man of strong convictions and positive views. He held firmly to what he believed. He was at times gifted in prayer and exhortation. He was the church and Sunday-school in various ways. He was a kind husband and an affectionate father. His wife and three sons feel his loss most keenly. We bespeak for them the sympathy of a wide circle of friends. "The righteous bath home in his friends." C. NICKLIN.

RALPH HURLBURT was born May 22, 1807, at Gale's Ferry, Conn., and died at the same place, June 18, 1886, in his 80th year.

He was a nephew of Ralph Hurlbutt, noted as one of the early local preachers of Methodism, and for years judge of probate, and well known as Judge Hurlbutt. Ralph Hurlbutt and his brother Asaph were adopted by Judge Hurlbutt in early childhood. He was married Jan. 27, 1835, to Margaret Beardsley, who survives him. To them were born seven children, only three of whom are now living. Two of their children died in infancy, a daughter, Mary, at seventeen, and Ralph, their oldest, at the age of twenty-three.

Brother Ralph Hurlbutt joined the M. E. Church of his native place, March 25, 1830. He has been a trustee and steward of the church for many years. His home, as in the life of Judge Hurlbutt, was in his day, was the home of the Methodist itinerant.

Brother Hurlbutt was taken seriously sick two years ago this August, and never regained his former vigor. He suffered severely almost constantly, but he bore it with great patience. On his dying bed his wife asked him if he felt it well with him, and he immediately responded: "Oh, yes, it's all well with me." C. H. DALRYMPLE.

Mrs. Mary Poxey died in Greenfield, Mass., June 8, 1886, of pneumonia, after an illness of seven days, in the 68th year of her age. She was born in Westminister, Mass., in 1818, became a resident of Greenfield about 1848, and, in 1852, united with the Methodist church under the pastoral labors of Rev. John Paulson, remaining a faithful member until her death. She was a devoted wife, mother, and friend, and was a great help to the church and community. The services of the church she greatly esteemed. Her property was her joy; its interests were her interests; she was always ready in every enterprise that commended itself to her judgment, to do all that duty required. She was a generous contributor to the new church edifice, dedicated about a year previous to her death; her last thoughts were for the welfare of the church, providing for the future by an endowment fund, the income of which

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Ayer's Hair Vigor has given me the most perfect satisfaction. I was afflicted for six years, during which time I used many hair preparations, but without success. Indeed, what little hair I had, was growing thinner, until I tried Ayer's Hair Vigor. I used two bottles of the Vigor, and my head is now well covered with a new growth of hair. Judson B. Chapel, Peabody, Mass.

HAIR that has become weak, gray, and faded, may have new life and color restored to it by the use of Ayer's Hair Vigor. "My hair was thin, faded, and dry, and fell out in large quantities. Ayer's Hair Vigor stopped the falling, and restored my hair to its original color. As a dressing for the hair, this preparation has no equal." Mary N. Hammond, Stillwater, Minn.

VIGOR youth, and beauty, in the appearance of the hair, may be preserved for an indefinite period by the use of Ayer's Hair Vigor. "A disease of the scalp caused my hair to become harsh and dry, and to fall out freely. Nothing I tried seemed to do any good until I commenced using Ayer's Hair Vigor. Three bottles of this preparation restored my hair to a healthy condition, and it is now soft and pliant. My scalp is cured, and it is also free from dandruff." Mrs. E. L. Foss, Milwaukee, Wis.

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